The Foũtayne

or well of lyfe / out of whiche doth ſpringe moſt ſwete cõſolatiõs / right neceſſary for troubled cõſciences / to thentent ỹ they ſhall nat deſpeyre in aduerſite and trouble. Tranſlated out of latyn in to Engliſche.

Blessed is that man / of whom God is his delyre. Pſal. xxxi.

Sauour / and ſe howe ſwete the lorde is.

11,95

To the christen reder.

BEholde here (christen reder) the very lyueng Fountayne/ the celestial treasure of goddes p̄mises/ out of which do spryg most fruitfull cōsolations for the / whā so euer thou wilt resort vnto it in thine aduersyty with a thursty sto make. For here be cōpēdiously gathered togyther/the thynges that parauēture thou mightest seke after in the Bible a grete while. And here thou mayst soone fynde wherwith thou shalt be able / nat onely to cure thyne owu woūdes/ but also to recōfort thy neyghbour beig fallē i to any aduersyte. And moreouer to make stroge & incourage ỹ feblenes of mannes conscience / w̄ these most delectable scriptures of the grete mercy of god. For al consolation or cōfort of man/ shal sauour but lytel in the / after ỹ thou hast ones tasted of this: thy physicion/thy wyfe/ thy parētes & frendes do p̄mise the nothig but body ly helth / & put the in hope of lenger lyfe/but the worde of god doth

put the in hope of the lyke euerla-
styng/ and causeth the to sustayne
the hande of god with all pacyēce/
and to withstand the feare of deth
w a bolde corage / euyn as it were
with a strōg bulwarke. wherfore
most (gentell reder) I beseche the
to take in worth this worke (such
as it is) beynge bestowed onely to
thy vse/ & leauyng all cōtagions &
pudels/that may infecte thy mide
with errour/ heresye/ and sedycō
drynke largely out of this uncor-
rupt and pure well of our sauiour
the knowlege of his highe mercy.
And in the meane tyme consyder
how moche thou art bounde to
chew these two euyls/ wherof the
Hie .2. prophete Hieremy dothe speke in
this wyse. My people haue cōmit-
ted two euyls/they haue forsake
me/that am wel of the water of li-
fe/ and haue dygged out brokē ci-
sterns that can hold no water/ br
Hie .5. rather pase ỹ boldly to the throne
of his grace/ that ỹ maiest obtay-
ne mercy/and fynde grace in tyme
of nede. Farewell.

The fountayne or well of lyfe.

ALl you that be thursty/ come vnto the waters/ & you ỹ ha ue no syluer make hast/ hye/ & eate com on and by without any syluer without any exchaunge of wine and honye. &c. Herken to me/ you that do here and eate that/ that is good/ & your mynde shalbe pleased with plentuousnes. Esaia. 55.

I shal gyue to the thursty/ of the wel of the water of lyfe frely/ he ỹ ouercometh shal inheryte all thyn ges/ and I wyll be his god/ and he shall be my sonne. Apo. 21

I am thy lorde god/ stronge and louyng/ punyshing thinigte of fa= thers vpon the chyldren / vnto the thirde & fourth generatiō of them that hate me/ and doyng mercy vn to thousandes of such as loue me/ and obserue my cōmaundemētes. Exo 20

I loue them that loue me/ & they that watche after me in tyme shal fynde me. Prou 8

I knowe the cogitations which I haue deuysed for you/ to be cogi tations of peas/ & nat of affliction Hie. 29

for

for to gyue you an ende & pacièce.
and you shall call on me/ and shall
lyue/and you shal praye to me/& I
wyll here you/you shal seke & fyn-
de/ whā you seke me with all your
herte I wyll be founde of you.

Amos 5 Seke me and you shall lyue.

zech .1. Be you conuerted vnto me / and
I wyll conuerte vnto you.

Esa .55 Inclyne your eares & come vn-
to me / here me & your soules shal
lyue/ for I shal strike with you an
euerlastyng couenante the mercy
of Dauid.

Es. 45 Be cōuerted vnto me / & you shal
be saued.

Leuit. 26. My soule shal nat cast you away
but I shall walke among you & I
wyll be your god/& you shal be my
people.

Hier. 9 Let nat the wyse glorifye in his
wysdome/nor the riche glorifye in
his riches/ nor the stronge glorifye
in his strēgth / but let him glorifye
that I am the lorde in knowyng
me/ which do mercy / iugement /
iustice in the erth.

or well of lyfe.

No man shall teache his neyghbour nor his brother/ sayēg(know thy lorde)for al shal know me frō the least to the most/that I wylbe mercyful to their wyckednes/ & be no more myndefull of their sinne. Hie.31.

And you shall know ẏ I am the lorde/ whan I haue done good vn to you for my name sake/ & nat accordyng to your noughty wayes / nor accordynge to your myschevous offences. Ezech. 20.

I shall fede my shepe my selfe / & wyl cause thē to rest togyder/that that was lost I wyl seke agayne / that ẏ was cast away I shal brīge agayne/ that ẏ was brokē I shall bynde agayn/that that was weake I shal make strōge/& that that is fatte & lusty I shall kepe / & fede thē in rightuousnes/you surely ar my flocke. Ezech. 34.

I shall nat do thus for your sake onely (o house of Israell) but for my holy name / and I shall gyue vnto you a newe hert / and I shall set in the myddes of you a new spi Ezech. 36.

ryte

eyte I wyll nat do thus for you
sake / know you well/be confoun
ded and ashamed therfore of you
wayes.

Esaia. I am the lorde/this is my name
.42. I wyl nat gyue my glorie to ano
ther.

Es.43 And who so euer he is / that cal
leth on my name/ in myne honour
I haue created him / I haue for
med him/ and made him.

Zach.13 He shall call on my name /and I
wyll here him/& I wyll say you ar
my people/& they shal say the lor
de is my god.

Ps.90 Because he hath trusted in me /
I shal delyuer hi/ I wyl defende hi
bycause he knoweth my name.

He hath cryed vnto me/ & I wyl
here hi/ I am w̄ hi in his nede / I
shal delyuer him & glorifye him.

Ero.22 If he cry vnto me/I wyll here hi
for I am mercyfull.

Ps.41. The lorde wyll here them/& god
of Israell wyll nat forsake them.

Es. 65. And it shall be before that they
crye I wyl here it/ and whan they
do

or well of lyfe.

do but whister I wyll here them.

To whō shal I regarde/ but he ẏ is poore & cōtryte in spirite/& that feareth my wordes. Esaia. 66.

Lo I am here for I am merciful thy lorde and thy god. Esaia. 58.

Lyke one that cherysheth his mother/ so shall I comforte you. Esaia. 66.

Is it possible for ẏ mother to forgete her childe/but that she shal pite the fruite of her wombe/ & thoughe she do forgete/ yet wyll nat I forgete the. Esaia. ℣ 6.

I/ye/ I my selfe shal cōfort you/ what art thou thā that wylte be afrayde of a mā mortal/ & the sonne of a mā which shal wyder like hey & dust forget ẏ lorde thy creatour. Esaia. 51.

I am he/ I am ẏ very same that wyll put away thy wickednesse/ & that wyll neuer more remēbre thy synne. Put me in remembraūce & we wyl be tryed togeder/shew thou what vnto me(if thou canst) wher by thou mayst be iustifyed. Esaia. ℣ 3.

For my names sake I wyl withdraw my furye/ & I wyll compas Esaia. ℣ 8.

the

the w̄ my prayse / lest thou mygh
tyst dye. Lo / I haue tried ẏ out
but nat as syluer: I haue chosē ẏ
in a fornays of pouerte / I wyl do
it because of my self / to thētent I
be nat blasphemed / & I wyl nat g
ue my glorie to any other.

Esaia. xlvi. I haue made / & I shal maiteyne:
I wyll kepe / and saue.

Esaia. xliii. I am? I am the lorde / & there is
no sauiour besydes me.

Hos. xii. Lo / I am the lorde of euery crea
ture / shall any worde therfore be i
possyble or harde vnto me.

Esaia. xlv. Am nat I ẏ lorde / & there is none
other god mo but I / there is no
ryghtuous god & sauiour / but I.

Esaia. l. Is my hande abridged or made
lesse / that I may nat be able to re
deme / or is there no power in me
to saue.

Esaia. xlvi. For I am god / & there is noue o=
ther god / nor any lyke vnto me /
which tel at the fyrst what shal be
last / & do shewe at the begynyng of
thiges that yet be nat done / sayng
my cōsel shal stande / & al my wyl
shalbe

or well of lyfe.

shall be done. &c. I haue hasted my
iustice & it shal nat be prolonged &
my saluation shal nat be delayde.
Beholde now that I am alone/& Deu.32
that there is non other god but I
I shall kyll & I shall saue/ I shall
hurte/ & I shall heale/ and ther is
none ỹ can drawe it out of my hãde
I am thy lorde god/which do tea Esaia.
che the thynges profytable / gouer- 48
nig the in ỹ way that ỹ walkyst.
I wyl shew al goodnes vnto the/ Exo.33
& I wyl be called in the name of a
lorde before the/& I wil haue pite
on whõ soeuer I lyst/& wylbe mer
ciful to whõ soeuer it pleaseth me/
Mountains shalbe moued/& ỹ litel Esaia.
hylles shal tremble/ but my mercy 54.
shal nat depte fro ỹ/nor the coue-
naũt of my peas shal nat be brokẽ
I haue dryuẽ away thy wycked- Esaia.
nes lyke as a cloude/ & the synnes 44
like as myst/ retourne vnto me for
I haue redemed the.
I haue loued the ĩ charite ypetual Hie.31
therfor I haue takẽ ỹ vp for pite.
And I shal espouse the vnto my Hos.2.
selfe

selfe for euer/ & I shall espouse the
vnto me in rightwysnesse/ in iuge
ment/ & in mercy & pyte / & I shal
espouse the vnto my fayth/ & thou
shalt thā know ẏ I am the lorde.

Esaia. 60. And thou shalt know that I am
the lorde (in whom) who that tru-
steth shal nat be cōfūded/ & ẏ shalt
know ẏ I am ẏ lorde ẏ sauith the
& redemed the/ ẏ strēgth of iacob.

Mal. 3. I am the lorde/ & am nat chaūged

Eze. 18 I wyll the deth of no mā/ retour
ne ye vnto me / and lyue.

Eze. 33 I wyl nat the deth of any that is
wicked/ but that he be conuerted
frō his wicked wayes & lyfe.

Esaia. 30. If you retourne vnto me & reste
in me you shal be saued/ and your
strēgth shalbe in silēce / & in hope.

Ps. 49 Call vpō me in tyme of thy trou
ble/ & I wyll delyuer the/ so shalte
thou honour me.

Hie. 3. Be you conuerted (o chyldrē) and
retourne vnto me/ & I shall reme-
die the causes of your departure.

Hie. 30 I wyl couer thy sore/ and I wyl
heale thy woundes

Stande

Stande ye vpō the wayes/and se/ Hie.6.
ȝ enquere of the old pathes/which
is the good way/and walke in it/
and you shall fynde a restyng pla
ce vnto your soules.

Compasse you the wayes of Hie Hier.5
rusalem/and beholde/and cōsider/
ȝ seke in the stretȝ of it/if you may
fynde any mā that doth ryghwys-
nes/sekyng fayth/& I wyll be mer
cyfull vnto them.

He that hathe cōfydence in me/ Elaia.
shall inheryte the erthe/ & he shall 58.
possesse my holy mountayne.

And my people shal syt in moche Ela.32
peas/in the tabernacles of cōfide-
nce/and in habundant reste.

I shall draw them in the bondes Hoz.11
of Adam/in the bondes of charite.

I shall delyuer thē from the han Hoz.13
de of deth/ I shal redeme them. O
dethe/I wyl be thy deth/ and o hel
I wyll be thy chastyser.

And I wyll tourne their sorowe Hier.31
into gladnes/and I wyll confortе
them/ and make them ioyfull in
their heuynesse. And I zach 10
wyll

wyll haue mercy on thē / & shall b
i lyke case as they wer / whā I dy
nat cast thē away / for I am the
lorde god / and I wyll here them

Hosi.

I wyl remedy the causes of the
cōtrictiō / I wyl loue thē frely / fo
my wrath is turned away frō th

Hie.32

And I wyll stryke w̄ the an eue
lastyng couenaūt / & I wyll nat ce
se to do them good.

Esaia.
58.

I wyl neuer more striue with th
heraster / nor myne angre shal na
contynue vnto the ende.

Esaia
43.

Be nat afraid / for I haue redeme
the / & I haue called the by thy na
me / thou arte myne.

Hie.39

Thy soule shal optayn saluation
for thou hast had cōfidence in me.

zach.2.

He that shall touche you shal tou
che the ball of myne eye.

Esaia.
60.

I haue strykē the in my indigna
tion or wrath / and whā thou was
reconsyled vnto me / I pytied the

Esaia.
54.

I did forsake the at a point for a
lytell whyle / but I shall heape my
mercyes vpon the. In the tyme o
myne idignatiō / I turned my fac

a lytel

or well of lyfe.

lytel from the/& I haue had pite
n the with an euerlastyng pytie.
Reioyse highly (O dought ter of Zech. 9.
Sion) Reioyse and gyue prayse (o
oughter of Jerusalē/Behold thy
kynge shall come whiche is right-
wyse/ he is a sauiour/ poore syt-
tyng vpon an Asse/ and vpon the
fole of an Asse/ & shall speke peas
vnto people/and his power shalbe
from see to see/and frō the fludes
vnto the worldes ende.
Lo my chylde whō I haue cho- Esaia.
se/my welbeloued in whō my sou- 42.
le is pleased I shal put my sperite
in hi/he shal publysshe ỹ iugemēt
vnto the people/he wil neither stri
ue nor cry/nor no mā shal here his
voice in the stretes/ he wyl nat brea
ke the rede ỹ is cruslshed/ nor wyll
nat quēche the lynynge that smo-
keth/ vntyll he hath put iugemēt
in victorye/and in the name of hi
the people shall trust.
Lo/I gaue him for a witnesse vn Esaia.
to the people/& haue made hi a ca 55.
pitayne & a teacher vnto nations.

And

Ezec37 And they shall be my people & I
wyll be their god/and my seruaũt
Dauid king ouer thẽ / & one heed
shalbe foz them all.

Es.40 Lyke as a shepherd doth fede his
flocke w̃ his hande / & doth bring
togyther his lãbes / & cherissheth
thẽ in his bosome / & bereth such
as be meke/so wyl I be to you.

Deu.18 I wyll stere vp a prophet foz the
frõ ỹ middes of their brothers, &
and I wyll put my wordes in his
mouthe / and shal speke vnto all
euer I commaunde hym.

Esa.63 In his loue / and in his mercy
he hath delyuered them.

Esa.53 I haue strikẽ my people foz the
wyckednesse.

In his scyence he beynge ryghtuous shall iustify many of my se
gamu[illegible]d he [illegible] the
[illegible]tes of them & he hath [illegible]
[illegible] the sinnes of many/& hath
prayed foz them.

Io .1. Behold the lambe of god/which
taketh away the sinne of the worl

Ps.67 Whan he [illegible]dod on high he
[illegible]

or well of lyfe.

toke captyuite captyue / and gaue gyftes vnto men.

He shall come out of Syon that shall delyuer / and putte away all impyeties from Jacob. Esa 59

And to al you that feare my name shal aryse the sonne of rightuousnes / & helth shal be in his fethers. Mal. 3

He wyl come hastely and wyl nat tarye. Hab. 2

The sceptre shall nat be taken away from Judas / vntyll he come that shall be sende / and he shall be the expectatyon of people / bynding his colte vnto the vyneyarde / and his asse (my chylde) vnto the vyne / washynge his stole in wyne / & his garment in bloode. Gene. 49.

This is my welbeloued sonne / here him.

zach.2. ¶ Prayse and be gladde (o doughter of Sion) For lo I come/and wyll dwell with the.

or well of lyfe.

The spirite of the lorde is vpō me / bycause he hath enoynted me for to preache the gospell vnto poore he hath sende me: & to heale suche as are contryte in herte / for to preache deliueraunce to the captyue / and syght to the blynde / and lyberte to them that be shytte in / for to preache the acceptable yere of the lorde / for to conforte the sorowfull / for to glad the mourners of Syon / and to gyue a crowne for dust, the oyle of ioye for heuynes / the garment of prayse / for the spiryte of sorowe. Elaia. 16.

I haue troden the presse alone / & none of the people was with me. Elaia. 63.

I offerid my body to the smyters and my chekes to the beters / I turned nat my face from the rebukers & suche as dyd spytte vpon me / the lorde god was my defender / and I was nat confounded. Elaia. 50.

I am Alpha and oo / the begynnynge and endynge / whiche am / and was / and shalbe euer to come / almyghtye. Apo. 1.

Do nat feare I am the fyrst & the
last / & am a lyue & was deed / and
beholde I am alyue for euermore
& haue ỹ kayes of hell & of deth.

Apoc. 22. I am the roote and generation
of Dauid / & the bryght morynge
sterre. &c. & let him that is thursty
come / and he that wyll / lette him
take water of lyfe freely.

Jo. 4. who soeuer drinketh of the water
that I shall gyue hi / shal neuer
more thurst / but the water ỹ I sha
gyue / shalbe in him a well of wate
springig vp in to euerlasting lyfe.

Jo. 7. yf any be a thurst / let him come t
me & drinke. who ỹ beleueth in m
(as the scripture sayth) out of hi
bely / shall flowe the water of lyfe.

Jo. 6. I am the breed of lyfe / he that c
meth vnto me shall nat hũgre / an
he that beleueth in me / shall neue
be s thurste.

My flesshe is very meate / & m
blode is very drike: He that etet
my flesshe and drinke my bloode
dwelleth in me and I in him.

Jo. 15. I am the vyne & you the brãches

or well of lyfe.

he that abydeth in me & I in him / bryngeth forth moche fruyte / for without me ye can do nothyng. &c.

Abyde in me/and I in you/for as the brãche can bring forth no fruit of it self/except it remaine in the vyne / no more can you except you remayne in me.

If you abyde in me / & my wordes abyde in you also / aske what so euer ye wyll / and it shalle be graunted you.

All that my father doth gyue me/ Io. 6.
shall come vnto me / and who that cometh vnto me / I wyll nat caste hym away.

Come vnto me all you that laboure and are loden/ & I wyll ease you/ take my yoke on you and lerne of me/for I am meke and lowly in herte / and you shall fynde ease vnto youre soules / for my yoke is easy and my burden is lyght. Mat 11

This is my cõmaundement that Io. 51.
you shall loue togyther/ lyke as I haue loued you: & gretter loue thã this can no man haue/ than to spẽ de his

de his lyfe for his frendes.

you ar my frendes/if you do that I cõmaunde you.

Joã. 15 ye haue nat chosen me/but I haue chosen you.

Jo. 16. My father him selfe loueth you/ bycause you haue loued me & haue belyued that I came from god.

Mat. 12 who soeuer dothe the wyll of my father which is in heuẽ/is my brother / and syster / and mother.

Joã. 9. This truly / is the wyl of my father that sente me / that euery one that seeth the sonne / and doth beleyue in him/shall haue euerlasting lyfe / and I wyll ryse him vp at the later day.

Truely truly I say vnto you/he that beleueth in me / hathe euerlastynge lyfe.

Jo. 14 He that loueth me / shalbe loued of my father / & I wyll loue him/ & shewe my selfe vnto him.

If any do loue me he wil kepe my worde / & my father wyll loue him and we wyll come vnto him / and wyll make our mansyon in him.

If yo

or wellok lyfe.

If you do loue me/kepe my cõmã
demẽtes/& I wyl pray vnto my fa-
ther/& he shal gyue you another cõ
solatiõ for to abyde with you euer
more/which is ỹ spirite of trouth.
I wyl nat leue you cõfortles/for
I wyll come vnto you.
And if I depart to prepare you a
place/I wyll come agayne & wyll
receyue you vnto me/ and wher as
I am you shall be.
I do leaue peas with you/I giue
my peas vnto you/ I do nat gyue
vnto you as ỹ worlde doth/let nat
your hert be troubled nor be aferd
you shalbe oppressed in ỹ worlde Jo. 16.
but trust ye I haue ouercõmed ỹ world
O ye endewed with smal fayth/ Mat. 8
why are ye aferde.
Be of good chere(it is I) be nat Mar. 6
aferde.
Be ye nothynge aferde my lytell Luc. 12
flocke/for it hathe pleased our fader
to gyue vnto you the kyngdome.
It is nat the wyll of your father Mat. 18
which is in heuẽ/that any of these
lytellons shulde peryshe.

The

Luc. 9 The ſonne of god came downe to ſaue / that that was loſte.

The ſõne of god came downe nat to leſe ſoules / but to ſaue.

Joã .3. God dyd nat ſende his ſonne in to the worlde for to iuge the worlde / but to thentent that the worlde ſhulde be ſaued by hym.

He that beleueth in hi ſhal nat be condẽpned / but he ẏ dothe nat beleue is condẽpned alredy / bycauſe he hath nat beleued in the name of the only begotten ſõne of god / the father loueth the ſõne & hath giuen him all thinges in his hande.

He that beleueth in the ſon hath euerlaſtyng lyfe / and he that doth nat beleue in the ſonne ſhall neuer ſe lyfe / but the vẽgeaunce of god abydeth on him.

Joã .11 I am the reſurrection & lyfe / who ſo euer beliueth on me / ye / though he were deed yet ſhall he lyue / and who ſoeuer liueth and beleueth in me / ſhall neuer dye.

Joã. I am the lyght of ẏ worlde / who ẏ foloweth me walketh nat in da-

henes/but ſhal haue ỹ light of life.

If any wyll ſerue me/ let him fo= Joā.12
low me/ & wher ſocuer I am there
ſhall my ſeruaũt be/if any wyll ſer
ue me/ my father wyll honour him
walke whyle you haue lyght/ that
the darkenes do nat take you.

whyleſt you haue the lyght / be=
leue in the lyght/ that you may be
the chyldren of lyght.

I am the way / the truthe / & the Jo. 14
lyfe / no man cometh to the father
but by me.

I am ỹ doze/who that cometh in Jo.10.
by me ſhall be ſaued/ & ſhall go in/
& ſhall go out/ & ſhal fide paſtures.

I am a good ſhepherde / a good
ſhepherede gyueth his ſoule foz
his ſhepe.

I came that thei ſhuld haue lyfe/
& ſhuldē haue it moze plētuouſly.

My ſhepe here my voyce / & I do
knowe thē / & they folowe me / & I
gyue euerlaſtyng lyfe to them / &
they ſhal neuer periſſhe / and none
ſhall take thē out of my hāde / my
father that gaue me them is migh

tyer

tyet than all other/ & there is none able to take out of my faders hãde I and the fader be all one.

Jo. 12. And / if I be lefte vp frõ the erth I wyll bryngе all vnto me.

Joã. 3. And lyke as Moyses did hãge vp a serpẽt in wyldernes / so must the sõne of man be hãged vp / ỹ who so euer dothe beleue shall nat perishe but shal haue the lyfe euerlastig.

For god hathe loued the worlde in such wise/ that he gaue his onely begotten sonne for the worlde / that who soeuer belyued in hym shulde nat perishe / but shuld haue euerlastynge lyfe.

Jo. 5. Truly truly I say vnto you/ that who soeuer hereth my worde / and beleueth in him that sẽte me/ hath euerlastyng lyfe / & shall nat come into iugement / but shall passe frõ deth vnto lyfe.

Luc. 11 Blessed be they that here the worde of god/ and kepe it.

Joã. 8. Trucly trucly I say vnto you / if there be anye that wyll kepe my worde / he shall neuer see deth.

If you

or well oklyke.

If you wyll abyde in my worde/ verely you shall be my dyscyples / and you shal knowe the truth/and the truth shal delyuer you.

Heuen and erthe shall passe/ but my wordes shall neuer passe. Mai.

Blessed be the poore in spirytc / for theirs is the kyngdom of heuē. Ma.5.

Blessed be ỹ meke/ for they shal possesse the erth.

Blessed be they that morne/ for they shalbe conforted.

Blessed be they ỹ hungre & thurst after iustice/for they shalbe satisfied

Blessed be the mercyfull / for they shall optayne mercy.

Blessed be the pure in herte / for they shall see god.

Blessed be the peasable/ for they shal be called the chyldren of god.

Blessed be they that suffre persecutiō for rightwisencsse/for theirs is the kyngdome of heuyn.

Blessed are you/ whan that men do say yuell vnto you/ and do pursue you / and do speake all euyll agaynst you / lyeng by cause of me/

reioyse

reioyce & be glad/for your reward
is great in heuyn.

Luc. 12 And the leste heer of your hedde
shall nat perisshe/ for throughe your
pacięce you shall wyn your soules

Mat. x Are nat two sparous solde for a
ferthyng? & none of them doth fall
on the grownde without your fa-
ther/ for all ẏ heres of your hed be
nombred / feare ye nat therfore/ ye
ar of more value than many spar
wes/ who soeuer therfore wyl kno
ledge me before men/ I wyl knowe
hi before my father ẏ is in heuyn/
but who soeuer wyll denye me be-
fore men/ him wyll I denye before
my father whiche is in heuen.

Mat 12 All maner of synne & blasphemie
shall be forgyuen vnto men / but ẏ
blasphemie ayenst the holy ghost
shall neuer be forgyuen .

Mat 11 The gospell is preched to ẏ poore
and blessed is he that is nat offen-
ded in me.

Mat. 1 The tyme is fulfylled / and the
kyngdome of god shal drawe nere/
repēt therfore & beleue the gospel.

Who

or well of lyfe.

who ſoeuer ꝑ forſaketh his houſe/ or brother/ or ſyſters/ or father or mother/ or wyfe/ or chyldren/ or his landes/ for my name ſake/ ſhal receyue an hundred tyme ſomoch/ and ſhal inherite euerlaſting lyfe. Mat 19

Reioyce by cauſe your names be writen in heuyn. Luc.10

I ſay vnto you/ that aſmoche ioy ſhall be in heuin for one ſynner taking repentaunce / as for nyntye & nyne righteouſe men that nede nat to repente. Luc. 15

Suche as be in helth/ nede no phyſycion/ but ſuch as be yuel at eaſe. Mat.6

I regarde mercy / and nat ſacrye. for I am nat come to call the ryghtwyſe / but ſynners.

The ſonne of god is come to ſeke and to ſaue that/ that was loſt. Luc.19

I am nat come for to condempne the worlde/ but to ſaue the worlde Joā.12

The ſonne of god came nat to be ſerued/ but for to ſerue & to ſpende his lyfe for ꝑ redēption of many. Mat 20

I truly am in the middes of you/ euen as he that ſerueth.

I gyue

Jo. 13. I gyue vnto you a new cõmaũ-dement/ ỳ you ſhall loue togyther lyke as I haue loued you / to the tent ỳ you ſhal loue one another: therby ſhal euery man know that you are my diſcyples / if you wyll beare loue one to a nother.

Mat.6 For if you wyll forgyue mẽ their ſynnes/ your celeſtyall father ſhal forgyue you / your fautes.

Luc.18 The thiges ỳ be impoſſyble vnto men / be poſſyble ynough to god.

Mat.5 Loue your enemyes/ do wel vnto thẽ that hate you / & pray for them that perſecute & ſclaũder you/ that you may be the chyldrẽ of your father that is in heuen/ that ſuffereth his ſonne to aryſe vpõ the good & the bad/ & reygneth vpon the right wyſe and vnryghtwyſe.

Luc. 6 For he is kynde vnto the vnkynde and yuell.

Therfore be you mercyfull/ lyke as your father is mercyfull. Iudge nat/ & ye ſhall nat be iuged/ cõdemne ye nat/ & ye ſhall nat be cõdemned / forgyue & ye ſhalbe forgyuen

gyue

gyue & it shalbe gyuen vnto you.

The rightwise shall shyne in the kigdom of my father/ as the sõne. Ma 14

Come ye blessed of my father/ in herete the kingdome ordayned for you/ frõ the creatiõ of the worlde. Ma.25

Truely truly I say vnto you / so lõg as ye do ought/to one of ỹ leste of these my brethren/ ye do it vnto Ma.28

All power in heuen & in erth (me is gyuen vnto me: go therfore and teche all nations baptisyng them in the name of the father / and the sonne/ and the holy ghost/teachig them to obserue al thynges/ what soeuer I haue cõmaũded you.

Lo I am with you alwaye euyn vntyll the endynge of the worlde.

Go vnto my brothers/& say vnto them/ I ascende vnto my father/& your father/ my god/ & your god. Jo.20.

Let nat your hertes be troubled/ beleue in god & beleue in me / there be many mansions in the house of my father / if it were nat so/ I wold haue tolde you so / I go to prepare a place for you. Jo.14

As the

Jo. 15. As the father hathe loued me/ s
haue I loued you.

Jo. 14 And what soeuer ye wyl aske th
fader in my name I wyl do it/tha
the father may be glorifyed in th
same / If ye do aske any thinge o
me in myne own name/I wyl do i

Jo. 16. Truely truely I say vnto you/ i
ye aske the father any thing in m
name/he wyl giue it vnto you/ hy
therto ye haue asked nothig in m
name. aske and ye shall haue/tha
your ioye may be full.

Jo. 4. The true worshippers / shall wo
shyppe the father in spyrite and t
ryte/for the father seketh out suc
that may worshippe him.

Mat 7 Aske/and it shall be gyuen vnt
you/ seke. & you shal fynde/knock
& it shall be openyd vnto you. wh
that asketh/receyueth. and he th
seketh ; fyndeth / & it shall be opy
ned to him that knocketh. is ther
any man amonge you that wold
proffer his sonne a stonne / if he a
ked him bread/ or if he asked h
a fysshe/wolde ye proffer him a s
pent

pent? if ye than which are euyl can
gyue to your chyldren good giftes
howe moch more shall your father
that is in heuen gyue good thiges
to suche as aske of him.

wherfocuer ar two or thre gathe
red to gyther in my name/ I am in Ma.18
the myddes of them.

All that euer ye wyl aske in your Ma. 21
prayer with beleke/ ye shal receiue.

Shal nat god reuenge his electe/
that crye vnto him bothe nyght & Luc.18
day/ ye though he deferre them/ I
tel you/ he wyl reuenge them/ and
that quickely.

walke and pray/ that ye entre nat Ma 26
into tẽptacyons/ the spirite is al-
wayes redy/ but ỹ flesshe is weake

Let your loynes be gyrded about Luc.12
& your lyghtes brennyng in your
handes. & ye your selues lyke vn-
to men that loke after their mai-
ster/ whan he wyl retourne from a
weddynge.

Take no thought for your lyuīg
what ye shal eate/ nor for your bo-
dy what ye shall putte on.

The lyfe is of more value / than
meate / & the body is more of value
thā rayment: marke wel the rauēs
for they neither sow nor repe / wh
che neither haue storehouse ne ba
ne / & yet god fedeth them / how mo
che more ar ye better thā ỹ foules
Do nat seke what ye may eate / o
what ye may drynke / and be ye na
lyft on hyght

Mat. 6 If god than doth clothe haye o
the felde / growynge this day / and
to morow shall be caste into a for
nays / in suche wyse / howe moch
more wyll he cloth you: o ye endu
wed with lytell fayth.

Therfore seke fyrste the kyngdo
me of god and the iustyce of it and
all these thynges / shall be mynis
stred vnto you.

whan thou wylte pray / entre int
thy chambre / and shytte thy doo
and pray vnto thy father / which
is in secrete & the father that seyt
in secrete shall rewarde ỹ openly.

For your father knoweth wha
is nedeful vnto you / before that ye
ma

or well of lyfe.

make peticyon vnto him / therfore ye shall pray in this wyse.

☞ The Pater noster with other lytell prayers of the Byble / beyng gathered togyther into a compendyous order / in the commendation or prayse of the excedyng and incomparable mercy of god / and for the behofe of the deuout reder / that prayeth nat in waggynge of his lyppes / but with the feruent desyre of herte.

OVre Father that arte in heuen / halowed be thy name / let thy kyngdom come to vs. Thy wyll be fulfylled aswell in erth / as it is in heuen. Gyue vs this daye our dayly breade. And forgyue vs our offences / lyke as we do forgyue them that offende vs. Lede vs nat in to temptation / but delyuer vs from euyll / for it is thy kyngdome & power / & glory for euermore. Ma. 6.

Blessed art thou lorde god of Israhell our father / euerlastyngly / for it is thy magnificens (o lorde) i. Par. 29.

and thy power/and glory/ & victo-
ry/and prayse to the.

Ero. 34. O gouernour/lorde god/ pytifull and benigne/ pacyent and of great mercy/ which dost extend thy mer-cy vnto thousandes/ which takest away wyckednes/myschefe/ & syn/ & none of hi selfe is innocēt before the/I beseech ỹ that thou wilt take away our wickednes & synne.

Noe. 1. I beseche the lorde god of heuen/ strong/mighty and terrible/which kepeste couenaunt and mercy with suche as loue the/ and obserue thy commaūdementes/let thyne eares be harknyng/ and thyn eyes open/ that thou mayst here the prayer of thy seruaunt.

Nu. 14 O lorde whiche art pacīēt and of great mercy/and takest awaye our iniquite and myschiefe. &c. forgyue (I beseche the) the synne of thi thy people/after the gretnes of th mercy.

Deu. 9. Lorde god/do nat destroy thy pe ple/ & thyn ẽheritaūce/which tho hast bought/through thy power.

Tho

or well of lyfe.

Thou hast bene guyde in the mer cy to the people / whiche thou hast redemed. Exo. 15

Forgyue thy people/though they be sinners/for thou art my god. let thyne eyes (I beseche the) be open and thyne eares intentif vnto the prayer that is made in this place. 2. Para 6.

O lorde thou art our father / and we are but claye/ thou arte our cre atour / and all we but the werkes of thine hãdes/ o lorde be nat ouer moche angry/ & be no more myndefull of our iniquite/ beholde/ haue respecte/all we are thy people. Esaia. 64.

Lorde/ thy mercy is euerlastig do nat dispyse ꝑ worke of thyn hãdꝭ. ps. 126.

O thou lorde/ whiche art our father/ our redemer/ thy name hathe bene euermore. Esa. 63

For we do nat prostrate our prayours before thy face in Justifieng our selues/but in trust of the great mercy : herken lorde / be pleased/o lorde/attende/and do/be nat slacke (my god)for thyne owne sake / for thy name hath ben called vpõ this Da. 6.

Cyte

Cyty/and vpon the people.

Nu.20 Lorde god here the clamour of this people/& opē vnto thē thy treasour / the well of the water of lyfe

Psal.9 Let al that know thy name(lorde truste in the / for thou haste nat forsaken them that seke the.

Noe.6 Thou? verely which arte a god mercyfull/meke/and pytefull / patient/and of hygh compassyō/hast nat forsaken them.

Ps.43 Aryse(lorde) helpe vs / and redeme vs/for thy name sake.

Ps.78 Do nat remēbre our olde iniquitees/but let thy mercy preuent vs quickely/for we are made very poore/ helpe vs (our god) and for the glorye of thy name lorde / delyuer vs/& be mercyfull vnto our synnes for thy names sake

Psa.53 I shall do sacrifyce vnto the with good wyll / and shall confesse thy name/ for it is good.

Ps.85. For amoche lorde / as thou art swete and gētyll/and of plentuous mercy / vnto suche as cal vpon the.

Bar.2. Lorde hear our prayers & our peti-

tions

tiõs/ & delyuer vs out for thy sake.

Heare (O lorde) and haue mer- Bar. 3.
cy/ for thou art a merciful god/ and haue mercy on vs/ for we haue synned agaynst the.

we haue synned w̃ our fathers/ Jud. 7
we haue done vniustly/ we haue cõmitted wickednes: Thou that art holy/ haue mercy on vs.

whã ỹ art angry/ remẽbre mercy Hab. 3.

Be nat mynefull of the wyckednes of our fathers/ but be in mynd of thy power and thy name at this tyme/ for thou art our lorde god. Bar. 3.

Let al be glad that trust in the Psal. 5
they shall reioyse euermore & thou shalt dwell in thẽ/ and al that loue thy name/ shall glory in the.

Thou art ryghtwise (o lorde) & Thob 3
al thy Jugemẽtes ar true/ & al thy wayes/ mercy/ truth/ & iugement.

Blessed is thy name (o god) of our fathers/ whiche in thy wrathe dost shewe mercy/ and in the tyme of trouble dost forgyue synnes/ to them that call on the.

All that serue and honour the be

certayne

certayne and sure that his lyfe if it haue beue tryed and proued/shal receyue the crowne of victorie/and if it be in trouble it shalbe delyuered and if it be in corruption & synne/ he may come vnto thy mercy.

For thou arte nat delyted in dystroyng vs/ for after tempest thou makest al thynge quiete/ and after wepyng & mournyng thou causyst gladnes/blessed be thy name therfore (o god) of Israell euermore.

Psal. 144. God is at hande vnto al that call on hym /to suche as call on hym in truth.

Psal 4 whan I dyd cal/ the good & right wysnes dyd here me /in my tribulation/thou hast set me at large.

Ps. 30. O lorde/lette me nat be confoũded/for I haue called on the.

Ps. 117 I haue called on the lorde /out of trybulation /& the lorde hathe herde me abrode.

2. Reg. 22. In my trybulatyon I wyl call on the lorde/and I wyll crye vnto my god/ and he wyl here my voyce out of his holy temple/ & my crye shall come

come vnto his eares.

Thy good spirite shal bryng me into a ryght grounde / for thy names sake (lorde) thou shalt make me alyue in thyne equyte / ꝑ shalte bryng my soule out of trouble / & in thy mercy / thou shalt distroy al myne enemyes. ꝑ. 142

we wyll crye vnto the in our tribulations / and thou shalt here vs and make vs safe. 2. Par. 20.

whan we be ignorant what we ought to do / we haue only this remedy / for to dyrecte our eyes vnto the.

Gyue vs helpe in our trouble / for the helpe of man is vanite. ꝑ. 107.

Lorde thou arte my refuge / my strength / my fortres / in the tyme of trouble. Hie. 16

I truely shal syng of thy strength & shal exalte thy mercy be tymes. Ps. 58.

For ꝑ arte made my surete / & my socour i the tyme of my tribulatiõ

O god that arte myne helpar / I wyl synge vnto ꝕ / ꝑ art my socour my god / thy mercy be vnto me.

So

Ps.118 So let thy mercy be don ỹ it may cõfort me / accordig vnto thy promyse made to thy seruaunte.

Let thy mercyes come vnto me and I shall lyue/for thy loue is my medytacyon.

Ps.56. Gyue vs helpe out of our trouble / for the helpe of man is vayn let vs worke vertue in god/ and he shall bryngе vnto nought all tha trouble vs.

Ps.77 In the tyme of my trouble I sought oute god with my handes and I was nat deceyued.

mich.7 I wyll loke vnto the lorde / I wyll tary vpon god my sauioure my god wyll here me.

Esa.33 Lorde haue mercy on vs/ for we haue loked after the / be our defe betymes/ and our helth in tyme trybulatyon.

Es.64 No eye hath seen (o god) withou the / the thiges that thou hast pared to such as loke after the.

Es.50. I haue remẽbred thy mercy lor and of thy workes that be euer lyng/ for thou delyuerest suche

suf

ffre the / and doſt take the out of
he handes of people.

For thou art as a defēce vnto the poore/ a defence to the nedy in his trouble | a ſauegarde from wynde a ſhadowe fro the hete. Eſa.25

Nor there is none other god eyther in heuen oz in erthe / that is able to do the wozkes / and to be cōpared vnto thy ſtrength. Deu.3.

The lozde is made my ſtrength & my prayſe / and he is a ſaluatyon vnto me. Exo.15.

I do bleſſe the lozde god of Iſrael/ for thou haſt chaſtyſed me/ and thou haſt ſaued me. Tob.11

Lozde I wyll confeſſe vnto the / becauſe thou haſt ben angry / thy furour is tourned / and thou haſte conforted me : beholde god my ſauiour / I wyll do boldly / and wyl nat be aferde / for the lozde is my ſtrēgth and my prayſe/ and he is a ſauiour vnto me. Eſa.12

Lozde all that forſake the ſhalbe confounded / they that departe frō the ſhall be graucn in the erth/ by-

cauſe Hie.17

cause they haue lefte the lorde th
vayne of waters of lyfe.

Heale me lorde/& I shalbe heale
saue me/ & than I shall be saued.

Psl.118 And let thy mercy come vpon m
lorde/the saluatyon accordyng t
thy promyse.

Psl.84 Shew vnto vs lorde thy mercy
gyue vs thy sauegarde.

Psl. 85. O lorde of all vertue / blessyd
the man that trusteth in the.

Psl. 24 Be mindefull of thy pyte (o lorde
& of thy mercy which be euerlast
Do nat remembre the defautes
my youth/and myne ignorauncs
Accordyng to thy mercy/remēb
me (ỹ good lorde) of thy goodnes
For thy names sake lorde/forgy
ue my synne/for it is moche.

Psa 50 Haue mercy on me o lorde/acc
dynge to thy great mercy / and a
cordynge to the gretnes of thy p
te. take away myne iniquite.
Tourn away thy face frō myn
ces/ & put away al my wickednes
Create in me a pure herte (o g
and renew a right spirite win

or well of lyfe.

Do nat cast me away frō thy face and do nat take frō me thyne holy spiryte.

O lorde do nat withdrawe thy cō passyon fro me/thy mercy/and thy truth/haue euer defended me. Ps.59.

In the abundaūce of thy mercy here me in truthe of thy saluacion here me lorde/ for thy mercy is mo che/after ꝯ plētuousenes of thy cō passions regarde me/ & do nat tour ne away thy face frō thy seruaūte/ for I am troubled/here me hastely Ps.68.

And thou lorde god art pytuous and mercyfull/patient and of erce= doyng mercy/and true. Ps. 85.

For I do knowe that thou art a god gentell and mercyfull/patient and of moche compassion/ and nat vengeable vpon malyce. Jone 4

Haue mercy on me lorde / for I am weke/hele me lorde / for all my bones be troubled / And my soule is greatly troubled/but yet/ o lor= de/be conuerted & delyuer my sou= le/ saue me for thy great mercy. Ps .6.

And thou lorde do with me for thy names Ps 108

names sake/ for thi mercy is swet
delyuer me for I am poore & nedy
& my herte is troubled within me
Helpe me lorde god / saue me fo
thy great mercy.

Ps. 118 Deale with thy seruaunt acco
dynge to thy mercy / and teach m
thy Justyfications.

Apoc 15 who wyl nat feare ꝑ lorde/ & ma
gnifi thi nam/ for ꝑ alone art hol

Dan. 6 Unto the lorde be iustice & vnt
vs shamfastencs of face / vnto th
truely/ our lorde god be mercy an
forgyuenes.

Ps. 115. Nat vnto vs lorde god/ nat vnt
vs/ but vnto thy name gyue glor

Ps 124 Our helpe is in ꝑ nam of ꝑ lord
which hath created heuen & erth

Apo. 4 Thou art worthy o lorde our go
to take glorye/ & honour/ & vertu
for ꝑ hast created al thynges/ & fo
thy plesure they were & be creat

2. Mac 1 O lorde god the creatour of a
thynges/ terryble/ stronge / rygh
wyse and mercyfull/ whiche onel
art good/ onely therellent kynge
only iuste almyghty / and eternal
which

or well of lyfe.

which deliuered Israel fro al yuel
For he ẏ was conuerted was nat Sapi6
made hole by any thynge vysyble/
but by the sauiour of all.
Therby truly / thou hast declared
vnto thyne enemyes/that thou art
he which delyueryst frō all cuyll.
For neither herbe ne playstre ha-
th made them hole/ but thy worke
lorde that healeth all thynges.
Lo thou haste created heuen and Hie. 32
erth in thy greate strength / and in
thy streched out arme. No worde
shalbe difficyll vnto the/ for ẏ do-
est mercy vnto thousandes.
Is ther any thig difficile vnto god Gen. 18
Is thende of the lorde feble. Nu. 11.
I know that thou arte able to do Job.
all thynges / and that no thought 42.
is priuy to the.
It is in thy power to do all thyn- Sap 12
ges at thy pleasure.
Thou arte he lorde that hast po- Sapi6
wer of lyfe & deth/and doest lede in
to the gates of deth / and lede out.
For and if I sholde walke in the Psa. 22
myddes of the shadowe of dethe/ I
wolde

wolde feare yo harme bycause
arte with me.

And thy mercy shall folow me/a
the dayes of my lyfe.

Sap.11 Thou hast mercy on al / bycau
se thou mayste do all / and pzeten
dest to be ignozaunt of the synne
of me bycause of repentaunce / so
thou louest the thynges that be/
thou haste nat hated ẏ that thou
haste made/noz ẏ haste nat ozday
ned oz made auy thyng with hate
Thou doest spare all thynges by
cause they are thyne owne/ o lozd
that louest soules.

Sap 12 Bycause thou arte swete an
good/ lozde/ thy spyzite is in al t
ges.

Ps.30. Howe great is the habūdance
thy swetnesse/ o lozde/ which ha
thou hyd fro them that feare th

Sap.15 Thou truely which art our go
art swete/trewe/ and pacient / a
dysposynge all thynges in mer

Foz to knowe the/ is perfyt
styte/& to know thy iustice & ve
is the roote of Immoztalyte.

or well of lyfe.

For there is none other god but thou/whiche hast cure of all thynges. Sap 12.

Lorde god of Israell / there is no god lyke vnto the/ neither in heuen nor erth / whiche kepest couenaunt and mercy with thy seruaũtes/goyng before the with al their herte. 2. Par. 6.

what god is lyke vnto the/that takest away wyckednes / & caryest away the synne of suche as are left to theyr inherytaunce. mich. 7

For thy mercy is magnyfyed vnto the heuens/ and thy truth/vnto the cloudes Ps. 56.

Spare/lorde/spare thy people and do nat gyue thy inherytaunce in reproke. Joel 2

Haue mercy on me/ o god / haue mercy on me / for my soule trusteth in the/ and I shal trust in the shadow of thy wynges/ vntyl wickednes be passed. Ps. 56.

Be nat thou dredefull vnto me my cõforte in the day of afflicciõ Hie. 17

Make maruelous thy mercies Ps. 16.

lorde whiche doste saue all ỹ truste in the.

Ps.24 The lorde is myne helpar and my defendar / and my herte hathe trusted in him / and I was holpen.

Ps. 35. Verely the chyldren of men shall trust i the couering of thy wiges.

Ps.61. In god is my cõfort and my glorye/ the god of my helpe & my trust is in god.

Job .13 ye/ and though he kyl me/ I wyll truste in him / neuertheles I wyll reproue my ways in ỹ sight of hi.

Ps.70 Lorde I haue trusted in the/ lette me neuer be confounded.

Ps.72. For suche as withdrawe thẽ selues from the / shall perysshe / thou haste dystroyed all that fornycate from the.

Truely for to cleue vnto god / is very good vnto me/ and to put my truste in the lorde god.

Psa .15 Preserue me lorde / for I haue trusted in the/ I haue sayd vnto ỹ lorde/ thou arte my god/ and thou hast no nede of my goodes.

Ps.17. I wyll loue the / lorde / my defe

ce/lorde/my forteres/and my refuge/and my redemer/my god I wyl truste in hi/my protectour/& horne of my helth/and my suretye.

The lorde ruleth me/and I shall wante nothyng. Psa. 22

Lorde I haue lyfte vp my mynde vnto the/I do truste in the/let me nat be shamed. Ps. 24

For there is no confusyon/to them that truste in the. Dan. 3.

The lorde god is my helpar/and therfore I was nat rebuked. Esa 50

The lorde is myne helpar/I wyl nat feare what that mā can do vnto me. Ps. 117.

The lorde is myne helpar/and I shall despyse myne enemys.

The lorde is made a refuge vnto me/and my god is a conforte vnto myne hope. Ps. 69

Verely I am poore and nedy/helpe me god. Ps. 39.

Truely I am a begger & poore/the lorde ha h care of me/ȳ art my helpar and my defender. o my god be nat slowe. Ps. 30.

Be vnto me as a defendyng god
and as a house of socoure / that
mayst make me safe / for thou art
my fortres and my refuge / and for
thy names sake / thou shalt bringe
me forth / and mayntayne me.

Hab. 3. Thou lorde arte my suretye / my
glorye / and doest exalte my hed.

p. 145 Verely I shall reioyse in the lor-
de / and shall be glad in god my sa-
uiour / my god / my fortres.

My mercy / and my refuge / my
surety / and my redemer.

Da. 14 Thou hast remẽbred me (o god)
and thou hast nat forsake thẽ that
loue the.

Ps. 85. Lede me lorde in thy way / and
I wyll go in thy truthe / my hert
may be glad for to drede thy name

Judi 15 They that loue the / shal shyne
lyke as dothe the sonne in his ry-
synge.

Ps. 62. For thy mercy is abouc al lyfe
my lyppes shall prayse the.

Ps. 68. Delyuer me from claye / lest I
stycke in it / delyuer me fro thẽ that
hate me / and from the depenesse
of

of waters.

I haue sayd lorde / haue mercy on me / hele my soule for I haue offended the. Ps. 40

I haue sayd / I wyll knowlege my wyckednes vnto the lorde agaynst my selfe / and thou hast forgyuen the impyete of my synne. Psa. 31

Thou hast delyuered my soule bycause it shulde nat perysshe / thou hast caste behinde thy backe al my synnes. Esa. 38

I haue trusted in god / I wyll nat feare / what flesshe may do vnto me. Ps. 55.

I haue trusted in the lorde / I wyl be glad and ioyfull in thy mercy. Psa. 30

Through the I shalbe delyuered from temptation / & throughe my god I wyl passe ouer the stone wall. Psa 17

I am inferiour to thy manifolde myserations / and to thy trueth that thou haste accomplysshe vnto thy seruaunt. Gen. 25

Haue mercy on vs (o god) of al creatures / and beholde vs / & shew vnto Ec. 59.

vnto vs the lyght of thy pyte.

Ps.76 O god / conuerte vs/ shewe thy face/and we shall be saued.

Judi.6 Shewe vnto vs/howe thou doste nat forsake them that presume of the /and suche as presume of them selues glorying in theyr owne vertu/thou doest bryng lowe.

Hester. 14. Remembre lorde/and shew thy selfe vnto vs in tyme of our tribulation/and gyue me conforte o lorde / kynge of goddes & of vnyuersall power.

2.Es.9 In the many folde mercyes/thou hast nat created thē vnto consumption/ neyther haste thou forsaken them/for thou arte a god pyteful and mercyful.

p. 118. Lorde / thy mercyes ar manyfolde accordynge to thy iugement reuyue me.

Hier.4 Verely thou arte amongeste vs lorde /and thy holy name hath ben called vpon by vs / do nat forsake vs .

Ps.122 Haue mercy on vs lorde/ haue mercy on vs / for we ar greatly fylled

or well of lyfe.

ylled with dispyte.

whan my soule was vexed within me lorde I remẽbred that my prayer might come vnto the euyn vnto thy holy temple. Ione.2

Troubles do oppresse me on euery parte/ but it is better for me to fall into the hãdes of the lorde (for his pyte is great) than into the hãdes of men. 1.p.12.

The lorde wyll do that/ that semeth good in his syght. 1.pa.16

The sorowes of deth haue compassed me/ and the perylles of hel haue founde me out. Ps.114

I haue founde out trybulation & sorowe/ and I wyll calle vpon the name of the lorde.

O lorde/ delyuer my soule/ our mercyful lorde and rightwyse god is pytefull.

Lorde/ all my desyre is before the/ and my mornyng is nat hydden from the. Ps.37.

The mercy of thy promyse is gret and vnserchable/for thou art the hyghest lorde god ouer all the erth/ 2 Pa.6

erth/ longe ſuffryng / and paſſyn
mercyful/and ſoꝛye foꝛ the malyc
of men.

Apo .5. Thou arte woꝛthye loꝛde / foꝛ to
opē the boke & to loſe the ſeales o
it/foꝛ thou waſt ſlayne/and haſt r
demed vs (o god) in thy blode.

Barn.2 And thou loꝛde god haſt delte w
vs accoꝛdyng to all thy goodneſſe

Mꝫa 16 and accoꝛdyng to al thy gret pyte

Thou arte Chꝛiſte the ſonne o
the lyuyng god.

Joa.12 I haue beleued that thou arte
Chꝛyſt the ſōne of the lyuyng god
whiche came into the woꝛlde.

1 Eſd 6 Foꝛ thou arte our god/thou haſt
delyuered vs from our wickednes
and haſt gyuen helth vnto vs.

Luc.18 God be mercyfull to me that am
a ſynner.

Luc. 15 Father I haue offended agayn
heuen/and befoꝛe the nowe I am
nat woꝛthy to be called thy ſonne
lette me be as one of thy hyꝛed ſe
uauntes.

Luc.17 we are vnpꝛofytable ſeruaun
tes / we haue done but our duety

Enerte

or well of lyfe.

Encreafe fayth in vs. Ma.6.

Hauc mercy on vs/ſonne of Da- Pſa.35
uid.

For in the is the well of lyfe/ and by thy lyght we ſhal ſe lyght.

Lyke as an herte longeth after Pſ.41
wellys of water / ſo my ſoule lon-
geth after the(o god)

My ſoule hath thyrſted after god the lyuyng wel/whan ſhal I come and appere before t e face of the lorde.

My ſoule hath deſyred the in the Eſa.25
nyght / but in my ſpyryte & in my herte ſhall wake for the be tyme.

I bowe the knees of myne herte 2. Paz2
prayenge vnto thy goodnes lorde/ I haue ſynned lorde / I haue ſyn-
ned/& I knowlege my wickednes/ I aſke prayg ỹ lorde to forgiue me forgyue me / do nat dyſtroy me all togither wt my ſynne/nor do nat re ſerue myne offences for euer/ for ỹ ſhalte ſaue me vnworthy/accordig to thy great mercy / I ſhall prayſe ỹ euer all the dayes of my lyfe/ for all the vertu of heue prayſeth the /

and

& to the is al glorye for euermore
Amen.

THou hast here (good Rede
a certayn gathering of scri
tures out of both the Testamẽte
which declare the most abundan
mercy of god w̃ a clere exposicion

Joa. 1. In the begynnig the worde was
and the worde was with god / an
god was the worde: The same wa
in the begynnynge with god / a
thinges were made by it / and wit
out it was nothynge made tha
made is / in it was lyfe / & lyfe wa
the lyght of men.

He came into his owne and his
receyued him nat / vnto as man
as receiued him / he gaue power t
be the sonnes of god / to suche a
beleued in his name.

Apo. 1. which loued vs / and washed v
from our synnes in his blood / an
made vs his kyngdome / & preste
vnto god / and his father to him b
glorye & dominion for euermore.

Ro. 5. God sheweth his loue whiche
bein

dereth vs / for whan we were but
synners/ Christ dyed for vs (moche
more than now (seyng we are iusti
fyed in his blood) we shalbe preser
ued frō vengeaunce through hym/
for yf we were reconsyled to god
whan we were enemys/ by the deth
of his sonne/ moche more now be=
yng reconsyled we shall be preser=
ued by his lyfe.

Unto him all the prophetes bere Actuio
recorde / that all ỹ belyue in hym /
do receyue remyssion of their syn=
nes / by his name.

Be it knowen therfore vnto you Actu.13
ye men and brethern/ that by hym
remissiō of synnes is preached vn
to you / and by hym are all that be
leue iustifyed from thynges/ wher
by ye coulde nat be iustyfyed in
Moyses lawe.

For what the lawe coude nat do / Ro. 8.
in asmoch as it was weake/ bycau
se of the flesshe / that dyd god par=
fourme and sente downe his sonne
in the symilytude of synful flesshe
and by synne dampned sinne in the
flesshe /

flesshe/ ỹ rightwisenes of the law
myght be fulfylled in vs / which
walke nat after the flesshe but af
ter the spirite.

Act. 15. Through the grace of our lor
de Jesu Christ/ we beleue to be s
ued as well as they.

Act .17 For in him we do lyue/ and ar
moued / and be.

Actu 4 This is the same stone that was
forsaken of you in your buylding/
whiche is sette for the foundacyon
of a corner /and there is no salua
cyon in any other.

Nor there is none other name
vnder heuen gyuē vnto men/ whe
by we may be saued.

Prouer 18. The name of the is a most defen
syble toure / the ryghtwyse ron
neth vnto it and he shalbe exalted.

Joel.2. And it shall come to passe / that
who soeuer calleth vpon the name
of the lorde shall be saued.

Esa .33 For the lorde is our iuge/ the lor
de is our lawe maker / the lorde is
our kynge / he shall saue vs.

Psa.39 Blessed is the name/ whose trust
is in

is in the name of the lorde / & hath
not regarded vanytees / and false
sychcraftes.

Prayse ye his name / for the lor= Ps. 66
de pleasaunte / his mercy is euerla=
stynge / and his truth is fro genera
cyon vnto generacyon.

Prayse ye our lorde god / which Judith
hath nat forsaken suche as truste 13.
in him.

Prayse ye the lorde for he is good Ps. 134.
synge vnto his name / for he is plea
saunt.

Prayse (o heuens / and o erth) re= Es. 46
ioyse / ye mountaynes / make me=
lodye / for the lorde hath comforted
his people / and wyll haue mercye
on the poore.

Bleste ye the lorde / exalte hym Ec. 43
almoch as ye can / for he is ferre a=
boue all prayssynge.

Gyue prayse / o heuens / for the Es 44
lorde hath shewed mercy / the far=
thest partes of the erthe make ye
melodye.

Bleste thou my soule / vnto the Ps. 102
lorde / and al that is within me vn
to

to his holy name

Blysse thou my soule vnto the lo
de/& do nat forget the wordes of
which forgiueth al thy wickedne
which healeth al thy diseases.

The lorde sheweth mercy / and i
gement to all that suffre wronge
he hath nat delte wt vs accordyng
to our synnes/ nor he hath nat re
warded vs accordyng to our wyc
kednes.

For he hath establysshed his mer
cy vpon suche as feare him/ accor
ding vnto the heyght of heuyn fr
the erth.

Lyke as a father hath mercy o
his children/so ỹ lorde hath merc
vpon them that feare hym / for h
knewe his owne creation/ he rem
bred that we are as dust / and tha
man is as haye.

Esa 40 All flesshe is hey / and al the glor
of it lyke a floure of the felde / th
heye wethereth / and the floure i
faded / for the spiryte of the lord
hath blowen on it. verely the peo
ple is heye / the heye is wethered

an

the flour is fadyd/ but the worde of the lorde abydeth for euermore.

Man doth nat lyue by bread one ly/ but in euery worde whiche co= meth out of the mouth of god. Deu.8.

Euery worde of god is fyry/ it is a shelde for thē that trust in him. Prouer 30.

My god / hys waye is vndefyled the wordes of the lorde ar tryed in fyre/ he is a defender of all that trust in him. Ps.17.

All sayntes are in his power/ they that approche vnto his feete/ shall receyue of his doctryne. Deu.32

Understāde ye with all your her tes/that of all the wordes that the lorde hath promised that he wolde gyue me/nat one shal passe in vayn. Iosue3

The lorde is true in al his wor= kes/and holy in all his workes. Psal. 144.

The lorde lyfteth vp al that fal downe / & easeth all that be hurte.

For the lorde sercheth al hertes & he perceyueth all the thoughtes of the mynde/yf thou wylte seke hī thou shalt finde hī/but if ỹ forsake him/he wyl cast the away for euer. 1.pa.18

Seke

Esa.55 Seke the lorde / whyle he ma
be founde/ call on him whyle he
at hande / let the wycked leue hi
way/ and the vniust man his ima
gynations / & let him retorne vnt
the lorde / and he wyll haue merc
on hym/ and vnto oure god/ for h
is great and redy to forgyue.

Sap.j. Sauour ye of the lorde in good
nes & symplycite of hert/ seke hi
out for they shall fynde hym why
the do nat tempte him / and appe
reth vnto them which trust in hi

Ps.xxxiv. The ryche haue neded/ and hau
ben hungry/ but they ỳ seke ỳ lor
de shal nat fayle of any good thig

Ebre.xj The lorde is good to al ỳ trust i
him/vnto ỳ soule ỳ will seke hi

2 pa.xxx The good lorde wyl be mercyfu
vnto all that seke out with al the
hertz the lorde god of their fadre
nor he wyll nat lay to thē any sin
ne bycause they be lesse sanctifyc

1.pa.xv. And whan they wyll reuerte t
their trouble/ & wyll crye vnto th
lorde god of Israel / and wyll sek
him / they shall fynde him.

Fo

For theyr truste is in theire sauiour/ & the eyes are set on him that loue him/ he that dreadeth ỹ lorde shall nat tremble nor be afeerde/ for his hope is in him/ he that feareth the lorde his soule is blessed/ whan he regardeth/ he also is his defence. Ecc 34

For the eyes of the lorde do behelde all the erth/ & gyue strength vnto all that beleue in him with a perfyte herte. 1.pa.26

The eyes of the lorde are set on suche as feare him/ the protectour of power/ the foundation of vertu/ the count of heate/ and the moone shadowe/ ỹ intreatour of offeding/ helper of vnnyce shaunte/ exaltynge the soule/ & gyuyng light to ỹ eyes gyuyng helth & lyfe & benediction. Ec.34.

The eyes of the lorde ar set vpon the righteouse/ and his eares vnto the prayer of them. 1.Pet.3

Beholde the eyes of the lorde are vpon all that feare him/ and vpon suche as truste in his mercy. Psa.32

Taste & se how the lorde is swete blessed is the manne that trusteth Ps.33

in hym.

Ps. 36. Truste in god / and worke goodnes / and inhabyte the erth / and thou shalt fede in the ryches of it

Lume 1 And thou shalt knowe how thy lorde god is a god myghty & true keping couenaūte and mercy to a that loue him.

The lorde is good and cōforter in tyme of trouble / & wyll knowe all that truste in him.

Es. 40 They that truste in the lorde shall chaūge in strength / and shall haue fethers as Egles / they shal renne and nat labour / they shall go / and yet shall nat faynte.

Prouer 16. He that trusteth in the lorde / is blessed.

p 146. For the lorde is well contente with all that feare him / and with them that truste in his mercy.

Eccl. 33 Euyll shall nat happen to hym that feareth god / but god shal preserue him in temptacion / and delyuer him from all euyll.

Ps. 113. They that feare the lorde / have trusted in the lorde, he is their he

pa

er and theyr defender.

you that feare the lorde abyde Eccl. 2.
is mercy / and do nat tourne from
hym leste ye fall / ye that feare the
lorde beleue hym / and your rewar
e shall nat be frustrat / ye that fea
the lorde trust in him and mercy
shall come to you at pleasure.

All congregatiõs of people trust Ps. 61.
ye in him: Shede before him your
herte / god is our helpar euermore.

Saluation of the rightwyse is Psa. 36
of god / & he is their defender in tyme
tyme of trybulation.

And the lorde shall helpe them
and delyuer them / and shall rydde
them from mysdoers / and shall sa-
ue them bycause they haue trusted
in him.

The skourges of a synner ar ma Psa. 31.
nyfolde / he that trusteth in the lor
e shall be compassed with mercy.

Blessed be all that trust in him. Psal. 2.

That manne is cursed that tru- Hie. 17.
eth in man / & maketh flesshe his
efence / whose herte swarueth frõ
e lorde.

Blessed is the man that trusteth
in the lorde / & shalbe his cõfydẽce.
Eccl. 31 He that trusteth in hym shal
nat be made worse.
p. 117. It is better to trust in the lorde
than to trust in man.
It is better to trust in the lorde
than to trust in prynces.
Prouer 29. He ỹ feareth mã shal none fal / he
ỹ trusteth in ỹ lorde shal be holpe
Sap. 3. They that trust in him shal per
ceyue the treuth / & the faythful sha
obey him in loue / for rewarde an
peace is vnto his electe.
Sap 4 The people se and do nat vn
derstande / nor do remembre such
thynges in their hertes / howe th
grace and mercy of god is vnto h
sayntes / & regarde his electe.
1. Ke. 12 The lorde doth nat forsake hi
people / for his great names sake
Ps. 93. God wyl nat put backe his pe
ple / and wyl nat forsake his inhe
ritaunce.
Ec 47 Truely god wyll nat gyue v
his mercy.
p. 124. They ỹ truste in the lorde as
hy

an well ofstyfred

hyls of Syon/ shal neuer be moued. 1 pa. 20

Beleue in your lorde god/ and ye shall be sure/ beleue his prophe-
tes/ and all thynges shall come to
passe happely.

The rightwyse shall lyue by his Hab. 2
fayth.

Abraham beleued god/ & it was Ro. 4.
counted vnto him for rightwysnes.

It is nat written for him only/
that it was reckened to hym for
ryghtwysnes/ but also for vs/ to
whome it shalbe counted for ryght
wysnes/ so that we beleue on hym
that reysed vp Jesu Christe our
lorde from death/ whiche was de-
liuered for our synnes/ & dyd ryse
agayne for to iustyfye vs.

Now trust in Christe Jesu/ ye Ephe. 2
that sometyme were ferre of/ are
brought nere by ỹ blode of Christ

Seyng therfore that we be iusti- Ro. 5.
fyed by fayth/ we haue peace with
god through our lord Jesu Christ
by whom we haue a waye in throu
gh fayth vnto this fauour wherin
we stande & reioyse in hope of the
prayse

prayse that shall be gyuen of t
sonne of god.

Roma. 10. Christ is the ende of the lawe/t
iustifye all that beleue.

If thou do cõfesse the lorde J
su with thy mouth/ and wolte b
leue in thy herte ỹ god reysed hi
from the dead/he shal be saued f
the beleue of the herte iustyfyet
t to cõfesse w̃ the mouth saueth.

Esa. 28 who that trusteth him/ shall n
be shamed.

Heb. 10 Do nat therfore lese youre con
dence/ that is worthye greatte r
wardes.

Heb. 11 For it behoueth hi that come
vnto god/to beleue/that he is/a
that he rewardeth them that se
after hym.

Dan. 6, He is a redemer and a sauiou
worknge sygnes and meruayl
both in heuen and in erth.

ℙ. 145. The lorde looseth the fetter
the lorde giueth syght to the bl
de/ the lorde lifteth vp suche as
fallen/ the lorde loueth the rygh
wyse/the lorde preserueth strau
ge

gers/ he will defende the fatherles and the wydowe/and wyll destroy the wayes of synners.

The lorde kepeth ỹ frō al euyl/ the lorde kepeth thy soule. Ps.120

The lorde kepeth thy in goyng and vngoyng/ from hensforth and euermore.

Our god/is the god of saluatiō Ps.67

Verely he is mercyfull and wyl forgyue their synnes/and wyl nat destroye them. Ps.77

All the wayes of the lorde be in mercy and truth/to them that seke his testamēt/ & ỹ recordes of him. Ps.24

All the workes of the lorde are very good. Ecc.36

He loueth mercy and Jugemēt with his mercy the erthe is replenyshed. Ps.32.

For god loueth mercy & truth/ the lorde shal gyue grace and glorye. Ps.83.

Confesse to the lorde/ for he is good/ and that his mercy is euerlastynge. Ps.117

Israel may say now that he is

good

goode/ and that his mercy is euer
lastynge.

Tho.12 Blesse ye god (O heuens) and
confesse vnto him before all crea-
tures / that he hath shewed mer-
vnto you / for it is good to kepe
crete the sacrament of a kinge but
to dysclose and confesse the wor-
kes of god / it is honorable.

Ec.17. Thou shalt knowlege and pra-
se god / & thou shalte reioyse in his
pyteousnes.

Ps.129 In the lorde is mercy and plen-
tuous redemption / and he shal re-
deme Israel / from all his iniqui-
tees.

P 441 The lorde is a pyteer and mer-
cyfull parient / and passyng merc-
full.

The lorde is louyng vnto ever-
tures / and his mercyes do exced
all his workes.

Thre.3 The mercyes of the lorde are
nysolde / for we be nat consumed
for his pite hath nat fayled.

Eccl.2. For lyke vnto his greatnes /
is his mercy in him.

wyll well dryue.

The pyte of a man is but employ Ec. 18.
ed vnto his neyghbour/ but the py
te of god is vnto euery creature.

The mercy of god is beautefull Ecclus
in tyme of tribulation/ lyke as a
clowde of raine in tyme of drought.

Blessed be god/ and the father 2. Cor. 1
of our lorde Jhesu Christe the fa=
ther of mercy/ and god of all con=
solation/ whiche doth conforte vs
in all our tribulation.

But god which is ryche in mer Ephe. 2
cy/ thorough the exceedyng charite
that he bare vnto vs/ wha we were
deade in synne/ hathe reuyued vs
with Christe/ by whose grace ye
are saued.

But after that the benignite Titū. 3.
kyndenes of god our sauyour ap=
peared to man warde/ not for ony
dedes of ryghtwyseneste that we
had done/ but according vnto his
mercy he hath saued vs by the wel
of regeneracion/ and by the renew=
ynge of the holy ghoste/ the whiche
he shed on vs habundauntly tho=

rough

rough Jesu Chryst our sauyour
so that we beyng ons iustifyed b
his grace/ shulde be heyres of et
Jam.5. nall lyfe through hope.
For the lorde is mercyfull an
pytefull.
1.Pet.2 Blessed be god the father of ou
lorde Jesu Chryste/ whiche tho
rough his habundant mercy hat
begotten vs agayne into lyuyng
hope by the resurrection of Jes
Christ from deth/ for to enioye a
Heb.2 inheritaūce that neuer corrupteth
wherfore in all thynges it becam
hym to be made lyke vnto his br
theren that he might be a mercyfu
and a faythfull Bysshop in thyn
ges concernig god/ for to forgyu
the synnes of the people.
Ec.17. How great is the mercy of th
lorde/ and his pardon/ to all tha
tourne to hym.
Joye.2 Tourne ye vnto your lorde go
for he is kynde/ mercyfull/ pacien
and of great pyte/ and forgetfu
of malyce.
1.Re.20 whiche only hath preserued yo
from

from all your harmes & troubles.

Approche ye vnto him / and be Pſ.34
illumined / and your faces ſhal nat be ſhamed.

Tourne therfore you ſynners / & Tob.13
do iuſtyce in the ſyght of god / and beleue ỹ he hath ſhewed his mercy vnto you.

your lorde god is holy and mer- 2 pa.30
cyfull / whiche wyll nat tourne his face away from you / if ye wyll reuerte vnto him.

It is good and acceptable in the 1 Tim.2
ſyght of god our ſauioure / whyche wolde haue all men ſaued / and to come vnto ỹ knowlege of the truthe / for ther is one god and one mediator betwen god and man / that is Jeſu Chryſte / the man whiche gaue him ſelfe a raunſome for all men.

For we haue nat a Byſſhop that Hebr.5
is vnable to haue compaſſyon on our infyrmytes / but he was tempted in all thynges / in lyke maner / but yet without ſynne / let vs go therfore boldly vnto the throne of

his

his grace / that we maye optayn
mercy / and fynde fauour in tym
of nede.

Heb. 7 For he is able to saue euerlasti
lye / all that approche vnto god thr
rough him / & is euermore lyuyng
and makynge intercessyon for vs.

Mic. 7 For he intēdeth nothing but me
cy / he wyl reuert & wyl haue merc
on vs / & wyll put away our wicke
nes / & wyll cast our synnes down
in to the depenes of the see.

Esa. 25. The lorde god wyll cast down
deth for euer / and wyll take awa
the teares from euery face / and th
shame of his people out of all th
worlde / for the lorde hath spoken
& they shall say at that tyme: Be
holde / this is our god / we wyll lok
after hym / and he wyll saue vs / w
haue abidde him / & we shalbe gla
& reioyce in the saluation of hym.

Esa. 7. The lorde hym selfe shal giue
signe vnto you: Beholde / a virgy
shall conceyue and beare a sonne
whose name shall be Emanuel.

Esai. 6. A babe is borne for vs / & a sō

gyuen vnto vs / & principalitie
is set vpon his sholder / & his name
shalbe called wonderfull / a counsel-
lour / a mighty god / & fathet of the
world to come / the prince of peace.

Verely he hath suffred our infir- Esa. 53
mities / and hath sustayned our so-
rowes / & we haue estemed hym as
a lepros / and stryken of god / and
smytten.

For he hath wounded hym self
for our wyckednes / he was afflyc-
ted for our offences / on hym rested
the discipline of peace / and were
made hole by his grefe / all we wan-
dred as shepe / euery one went of
his way / and the lorde toke vpon
hym the wickednes of vs all.

And the lorde is made a socour Psa. 9.
to the poore / a defender / alwayes
redy in the tyme of tribulation.

The lorde is at hande to all & Psa. 33
be troubled in theyr heetes / and he
will saue the meke in spirite. The
troubles of the ryghtwyse are ma-
nyfolde / & from all these / the lorde
will delyuer them.

God

Ps. 45. God is our socoure and strength a defender in our tribulatiõs/ whi che we haue foũden ouermoch.

Ps. 71. For he wyll delyuer the poore from the myghty/ & the poore that hath no helpar.

He wyll spare the poore and the nedy / and wyll saue the soules of the poore.

Apo. 12 They shalbe his people/ and he their god / & god shall wype away euery teare frome theyr eyes/ and deth shal nat be any more/nor mor nyng/nor cryeng/ nor sorowe / after that the fyrst be passed.

Rom. 8 If god be on our partie/who can preuayle agaynst vs/whiche hath nat spared his own sõne/but hath delyuered him for vs al/how than hath nat he giuen vnto vs al thin ges with him.

who shall therfore departe vs from the loue of Christ/ shall trou ble / or mysery/ or hunger/ or ne cessyte/ or peryll / or persecutyon/ or the swerde.

For I am sure that neither deth

nor lyfe / nor Angelles / nor rule / nor power / nor thynges presente / nor thynges to come / nor strength nor heyght / nor depnes / nor any creature / shall be able to departe vs from the charyte of god / which is in Christ Jesu our lorde.

Se what maner of loue the father hathe shewed vnto vs / for to be named the sonnes of god / and so to be in dede. John. 3

For the sperite of god doth bear wytnes vnto our spyryte / that we be the sonnes of god / if we be sonnes / than be we heyres of god / coheres with Jesu Christ / so yf we do suffre for to be glorifyed. Rome. 8.

For the spiryte him self prayeth for vs w syghes vnable to be told

God sente downe the spyryte of his sonne into our hertes / crynge father father / Therfore nowe art thou nat bond but a sonne / and if thou be a sonne than arte thou an heyre through god. Gal. 4

This is the cōfydence that we haue in god / that what so euer we I Joa. 5

deliuer accordyng vnto his wyll/h
beseech vs.

2 Cor. 8 For we do knowe the grace
our lorde Jesu Christe/how ye
our sake he was made pore wha
he was ryche/to the intent that
his poueryy you myght be ryche.

Gala. 3 Christe hath redemed vs fro
the curse of the lawe/and was a
cursed for vs.

Rom. 5 For if through the synne of on
deathy reigneth/moche more th
that receiue thabundaūce of gra
and the rewarde of ryghtwysen
in lyfe/shall reigne through Jhe
Christe. Therfore/like as throug
the synne of one mā/many mē we
dāpned/euen so through the iust
of one man/all men were iustifie

2 cor. 15. For through man came deat
and through man came the ryse
of the dead/& lyke as all dyed th
rough Adam/euen so were all re
ued through Christe.

Rom. 6 But the grace of god is eter
lyfe in Christe Jhesu our lorde.

Colos. 2 Wher in hym resteth the corpo
lit

or well of lyfe.

tie/ al the godheed full and hole.

Therby appereth the loue of god 1.Jo.4
vnto vs/for god sente his only be-
gotten sonne in to the worlde that
we myght lyue through him/ ther
in was charyte/ nat bycause we lo
ued god / but for asmoch as he lo-
ued vs before/ and sent downe his
sonne to forgyue our synnes/moste
derly beloued/if god hath loued vs
than are we bounden one to loue
another.

Surely we know/that vnto such Rom.8
as loue god/all thynges do worke
for the best.

God hath prepared for such as 1.Cor.2.
loue him / thinges/ ẏ no eye hathe
not seen/ nor harde with any eare
neither can be compassed with the
thought of mannes herte.

For I suppose ẏ the afflyctyons Rom.8
of this lyfe can nat dyscryue ẏ glo
ry/ which shal be shewed vpon vs.

There is but one lorde of al/ whi Ro.10.
che is lyberall to them that cal on
hym.

Who hath he despysed that hath Eccl.2.

called on him/for he is a god holy
and mercyfull / and forgyueth sy
nes in the daye of trybulatyon /
is defendour vnto all that call o
him in truth. wo be to you of dou
ble herte and wycked lyppes/ an
misdoyng handes/ & to the synne
ỳ goth two wayes on the groũde
wo be to the dyssolute in herte
whiche do nat beleue god / & ther
fore they shal nat be defẽded of hi
2. Mar 12. But after ỳ he hath called vpo
the almyghty/which through hi
power dothe breke the strength o
enemyes/they toke the cyte.
ꝑ. 106. And they dyd crye to the lorde
whan they were troubled / and h
delyuered thẽ from their necessyt
El. 30. Unto the voyce of theyr playn
te he wyll answere / as sone as h
hath herde it.
El. 50. Lo/the hande of ỳ lorde is n
shortened / but that he is able t
saue/ nor his ear is nat so stoppe
but he can here.
2. Pet 5 Be ye therfore subdued vnder
mighty hande of god/ that he ma
exalt

ralte you i the tyme of bisitation
putting al your care in him/for he
hath charge of you.

He hath created both small & Psa.6.
gret/ and equalyte he hath cure of
all thynges.

Drede the lorde ye that be his Psa.33
layntes/for there is no scarsyte to
my that drede him.

Delyte in the lorde/ and he shall Ps.36.
graunte vnto the/ thy peticyon of
thy herte. disclose thy wayes vnto
the lorde/ and trust in him/ and he
wyll do for the.

The steppes of man shalbe direc
ted by the lorde/ whan he happeth
to fable he shal nat be hurte/ for ẏ
lorde shall put vnder his hande.
I was ponge and wared olde/ and
I haue nat seen the rightwyse for
sake/ nor any of his Issue destitu=
te of lyuyng for alwayes he pitieth
& bideth/ & his seed shal be blessed.

Cast thy thought vpon the lor= Ps.54
de and he shall norisshe the/ and he
wyl neuer gyue trouble to ẏ right
wyse.

Pro .3. Haue confydence in the lorde with all thyne herte / and do nat trust in thyne owne wysdome / In all thy wayes remembre him / and he shall ordre thy steppes.

Pro .10 The lorde shall nat afflicte the soule of the ryghtwyse w hungre & he shal overthrowe the awaytes of the wycked.

Pro.16 Dysclose thy workes vnto the lorde / and thy thought shal be dyrected / the lorde hath wrought all thynges for him self / and the wicked vnto an euyll daye.

The herte of man dysposeth his way / but it longeth vnto the lorde for to dyrecte his steppes.

Pro .19 Many thoughtes do ron in the herte of a man / but the wyll of the lorde abydeth euermore.

Thre.3. It is good for to abide the saluation of the lorde with sylence.

Esa .30 Therfore the lorde doth tarye to haue mercy on the / and he shall be exalted in sparing of you / for he is

the lorde god of iugement/ blessed are they that loke after him.

In thy mornynge thou shalt nat nede to mourn/ for he that pitieth wyll haue mercy on the.

For god is thy mercyfull lorde god. Deut .4.

And his mercy is on al them that feare him through out all generacyons. Luc .1.

Do nat say I wyll do harme for harme/but tary vpō the lorde/and he wyll delyuer the. Pro.20

Kepe your selues in the loue of god/lokyng after the mercy of our lorde Jesu Christ/ for ỹ lyfe euerlastynge. Jude .1

For the grace of god / that gyueth helth vnto al men hath appeared/ and taught vs for to denye al vngodlynes/ and worldly lustes & that we shuld lyue honestly/ryght wisly & godly in this presente worlde/ lokynge for that blyssed hope & glorious appearyng of the myghtye god & our sauiour Jesu Christ Titus.2

the

the which gaue him self for vs.

For to redeme vs from all vn
rightwysnesse / and to purge vs
peculyar people vnto him folow
yng good workes.

Pſa. 31 Happy ar they / whose vnrigh
wysnes is forgyuen / & the synne
ar kepte secrete.

Happy is that man / to whom
god hathe nat rekened any synn
and in whose herte there is no de
ceyte.

Job. 5. Happy is that man whiche i
corrected by the lorde / the correc
cyon of the lorde / thou shalte na
therfore refuse / for he woundeth
healeth / he stryketh / & his hand
maketh hole.

The lorde kylleth & reuyueth
1. Ke. 2. he bryngeth downe to hell & bri
geth out / the lorde maketh poo
and maketh ryche / he putteth do
ne and setteth vp.

Heb. 12 For the lorde punyſheth hy
that he loueth / and he scourge
euery childe whom he receyueth
seuer in lernyng. God offreth hy
se

or well of lyke.

selfbnto you/as bnto his sonnes/ for what sonne is ther/whom the father doth nat correcte.

Furthermore we haue had our carnall fathers as teachers/and them we did obey/shal we nat ther fore moche more obey our spyritu all father by whom we shal lyue?

Truely euery lernyng semeth nowe nat to be toyfull/ but sorou- full/ but afterwarde it shal bringe forth the most mylde fruit of right wysnes bnto all that ar exercy sed in it.

For our excedyng trybulatyon 2 cor. 4
which is transytorie & light / pre- pareth an excedynge/ & in eternall weyght of glorye bnto bs whyle we bē in the contēplatyon; nat of thiges bisyble/but of ȳ bnuisyble

For whom the lorde loueth he Pro. 3.
correcteth/and taketh a cōceyte in him / as in his sonne.

My brethern coūte it exceding Jame 1
Joye/whan ye fal in to diuers tēp tacyons / remembryng howe that the tryeng of your fayth bringeth pacy-

pacyence.

2 Cor. 1 Understande that lyke as ye be
felowes in payne / euen so shall ye
be in conforte.

1. cor. 10 God is faithfull / whiche shall
nat suffre you to be tẽpted above
your strength / but shal in the mydes
des of your tẽptation make away
for you to escape out.

Sapi. 3 For the lyues of the ryghtwyse
be in the handes of god / and the
tourment of deth shall nat touche
them.

And natwithstandyng that they
haue suffred torment before men /
yet their hope is replenisshed with
Immortalyte.

2 Pet. 2 God knoweth how to delyuer
the vertuous out of temptation &
to reserue the wycked / vnto the
day of iugment / for to be tourmẽ-
ted.

Job. 36 He wyll delyuer the poore out
of his mysery / and he wyll open
his eare in tyme of trybulation.

2. Pet. 3 He dealeth pacientlye for your
sakes / and is loth that any shulde
perisshe

perysche/ but that all shulde tourne vnto repentaunce.

Whan we ar iuged we ar correc ted by the lorde / bycause we shall nat be condempned w̄ this worlde. 1. Cor. 11

He hath chastysed vs for ourc vnrightwysenes / and he wyl saue vs for his mercyes sake. Deb. 13

All thynges ar of god / which hath reconsyled vs vnto him selfe / by Jhesu Christ / & hath gyuen vs the office to preach the accorde / for god was in Christ / and made the agrement bytwen the worlde and him selfe / & rekened nat their synnes vnto them / and hathe cōmytted vnto vs the preachinge of the accorde. 2 Cor. 5

Holy / holy / the god of batayle all the erthe is replenysshed with his glorie. Esa. 6.

For it pleased the father that in him shulde all plentuousnes remayne / and by him to reconsyle al thynges vnto him selfe / and to set Colos 1

a peas

a peas by hym through the blode of his crosse w̄ what so euer that was either in heuen or in erth

1.Pet.2. For he hath borne our synnes with his body vpon a tree/to thentent that we shulde be dead as cōcernyng synne / and shulde lyue in ryghtwysnes.

1.pet.3 Chryst dyed ones for our synnes ryghtuous for the vnryghtuous / for to offre vs vnto god mortifyed in flesshe/but reuyued in spiryte.

1John1 He doth purge vs frō all synne by the blode of Jhesu Chryste his sonne/ if we saye that we be without synne/we do deceyue our owne selues/ and the truth is nat in vs.

1.Jo.2 If we knowlege our synnes/ he is faythful and iust to forgyue vs our synnes/and to clense vs frō all vnryghtuousnes.

1.Jo.2 My lytle chyldren/ these thynges wrytte I vnto you / ỹ ye shuld nat synne / and if any man synne / yet haue we an aduocate with the father Jesu Chryst which is ryght wise/& he it is that optayneth gra-

cc

te for our synnes/ nat for our synnes only/ but also for the synnes of all the worlde.

Chyldren I wrytte vnto you/ how that your sinnes ar forgiuen for his names sake.

For there is no differēce/ all ha ue synned/ and do lacke the prayse that is of value before god/we are iustified frely by his grace thrugh the redemptyon that is in Chryste Jesu/ whom god hath made a sea te of mercy through faythe in his blode/ to shew the ryghtwysnes/ whiche before him is of valour in that he forgyueth the synnes that ar passed/whiche god dyd suffre to shewe at this tyme the ryghtwysnes that is alowed of him/ that he myght be counted iust and a iustyfier of hī that beleueth in the faith of Jesu Christ. Rom 3.

God hath wrapped all nacions in vnbeleue/ to the entent that he might haue mercy on al/ o the depnes of thabūdāt wysdome & knowleage Ro. 11.

lege of god / how in conprehensyble ar his iugementes / & his wais vnsercheable.

Gala.3 The scripture hath wrapped al thynges vnder synne / that the promyse shulde be fulfylled vnto all ỳ do beleue in the faythe of Jhesu Thryst.

Ephe.1 By whom we haue redemption through his blode / that is to saye the forgyuenes of synnes accordyng to the rychesse of his grace / whiche he hathe shed on vs aboũdantly in all wysdome & prudẽce.

which is the ernest of our inheritaunce / to redeme the possession purchased vnto the laude of hys glorye.

Ephe.2 For through him we both haue an open way in / in one spyryte vnto the father.

In whom we haue cõfydence / & away open in a surety / through the fayth of hym.

Hebr.9 He entred ones for all into the holy place / and founde ete rnall re

demp-

dempty on.

Chryst was offred to walche a-
way the synnes of many. Heb. 9

Thankes be vnto god whych 1 Cor. 15
hath gyuen vs victorye/ through
our lorde Jesu Chryste.

The which Jesu he hath rey- 1. The. 1
sed vp from the dead / which hath
delyuered vs from the vengeaũce
that is to come.

For god hath nat apoynted vs 1. The. 5
vnto wrath/ but to obtaie helth by
the meane of our lorde Jesu chryst
whiche dyed for vs / that whether
we wake or slepe/ we shulde liue to
gyder with hym.

For if we lyue to the lorde / we Ro. 14
lyue/ and if we dye vnto the lorde
we dye / therfore whether we do ly
ue or dye/ we be the lordes.

It is a faythfull worde & wor- 1. Tib. 1
thy to be alowed that Christ Jesu
cam into this worlde for to saue sin
ners.

The lawe was gyuen by Moyses Johu. 1
but

but grace and truthe cam by Jesu Chryste.

1.Pet.1 ye knowe that ye were nat redemed with corruptyble golde or syluer/ but with the precious blod of Chryst/ as of a lambe vndefyled & without spotte/which was ordeyned before the worlde was made.

Gala.1 Grace be with you & peas from god the father/and from our lorde Jhesu Christe / whiche gaue himselfe for our synnes/ to delyuer vs from this present euyll worlde.

2 The 2 Our lorde Jesu christ him selfe and god our father whiche hathe loued vs and hath gyuen vs euerlastyng consolation/and good hope through grace / comforte your hertes/ & stablyshe you in all good sayeng and doyng.

Col .1. which hath delyuered vs frō the power of derkenesse/& hath translated vs into the kingdome of his dere sone in whō we haue redemption through his blode/ that is to wyt forgyuenes of synnes.

Colo .2 And whā ye were dead in synne &

by the

by the vncircũcision of your flesh he quickened you / and hath forgyuen vs our trespasses / & hath cancelled the obligation ỹ was against vs / made in the lawe wrytten.

Seyng brother that by the meanes of chrystꝭ blod / we may be bold to entre into that holy place / by the newe & lyuyng way / through this vale / that is to witte / by his flesshe / and seing also that we haue an hyghe preest / whiche is ruler ouer the house of god / let vs drawe nere wt a true herte / in a ful fayth. Heb 10

Come and let vs ascende vnto ỹ mounte of the lorde god / of Jacob and he shal teache vs his wayes / & let vs walke after his steppes. Esa. 2.

Be nat aferde / beholde I bring you tidinges of gret Joye that shal come vnto all the people / for vnto you is borne this daye in the cyte of Dauyd / a sauiour / whyche is christ the lorde / glory vnto god on high / and peace on the erthe / and vnto men that reioyse. Luc. 2.

Feare nat Marye / thou hast founde Luc. 1.

founde grace with god/ lo/ ỹ shalt conceyue in thy wombe / and shalt beare a sonne / and thou shalt call his name Jesus/ he shalbe great/ & shalbe called the sõne of ỹ higest / And the lorde god shal gyue vnto him the seat of Dauyd his father/ and he shal reigne ouer the house of Jacob for euer/ & of his kigdom shalbe none ende.

The holy goost shal come vpon the / and the power of the highest shall ouer shadowe the / for with god shall nothige be Impossyble.

Blessed be the lorde god of Israell / for he hath vysyted and redemed his people.

And hath rayled vp the horne of helthe vnto vs / in the house of his seruaunte Dauyd.

Euen as he promysed by the mouth of his holy prophetes/ whi che were syns the worlde begon.

That we shuld be preserued frõ

our

our enemyes/ and from the hādes
of all that hate vs.
To shew mercy toward our faders
& for to remēbre his holy promyse
That is to say/ the othe which he
sware to our father Abrahā for to
gyue vs.
That we delyuered out of ỹ hā
des of our enemis/ myght serue him
without feare all the dayes of our
lyfe/ in suche holynes & ryghtwy=
snes that are exempt before him.
And thou chylde shalt be called ỹ
prophete of the hyest/ for thou shalt
go before the face of the lorde to
prepare his wayes.
And to gyue knowlege of helthe
vnto his people for the remyssyon
of synnes.
Through the tendre mercy of our
lorde/ wherwith he hathe vysyted
vs/ sprynging from an hygh.
To gyue lyght to them ỹ sate in
derknes & in shadow of deth/ & to
dyrecte our fete into the way of peas
Cōfesse the lorde/ & call vpō his Esa. 12.
name/ publyshe among the natiōs/

his mervaylous workꝭ/ & remeb
that his name is above all othe
ye shal draw waters ioyfully o
of the welles of the sauyour. pray
se ye the lorde/ for he hath done t
cellently/ preach it through all t
erth/ reioyse & prayse(o ye inhab
tantes of Syon) for in the mydd
of you is the gret sayntꝭ of Israe

Eccl.15 Let your soules reioyse in his m
cy/ & be ye abashed i ꝑ laude of h

Sophz The lorde god is myghty/ in t
mydde of the he shall saue.

Eccl 38 Sonne do nat forgette thy sel
thyne infyrmyte/ but pray
the lorde/ and he shall cure the.

Hoz.6 Come/ and let vs retourne
the lorde/ for he hath taken/ &
heale vs/ he wyll stryke/ & yet
cure vs.

ps 146 Which healeth the contrite in
te/ and aswageth theyr sorow.

Mat.1 Thou shalt cal his name Jes
shal saue his pople frō their

Mat 4 And Jesu wente all Galyle
chyng in theyr synagogis
chyng the gospell of the kyng

healyng al maner of ſyckneſſes &
yſeaſes among the people.

And al the multitude preaſed for to touche him/for vertue went out of him and healeth them all. Luc.6.

He cõforted the women that was yſeaſed with the blody fyxe/ſaynge/doughter thy fayth hath ſaued the/go thy waye in peas/& be thou hole of thy plage. Mar.5

He ſayd vnto Centurion/go thy waye/& as thou haſt beleued euen ſo be it vnto the. Mat.8

But Jeſu perceyuynge their fayth ſayd vnto him that had the palſey Be of good chere ſon / thy ſynnes are forgyuen the. Mat.9

Alſo he ſpake vnto Symon the Phariſey/by the woman that was a ſynner/moche ſynne is forgyuen her bycauſe ſhe loueth moch. Luc.7

Jeſus anſwered vnto the womã of Canane. O woman/gret is thy fayth. euen as thou wylte ſo be it done vnto the. and after that hour her doughter was hole. Ma.15

He ſaid vnto the rular of the ſyna- Mar.5

goge. Be nat a fraydc only beleue

Joā. 11. He sayd vnto Martha. Dyd n
I tell the/ that if thou woldest b
leue/ ỹ shuldest se the glory of go

Mar. 9 He comforted the father of ỹ
natike/ sayeng. If thou canst fin
in thyne herte to beleue/ all thig
are possyble to one that beleueth

Mat. 9 He sayde vnto the blynde ma
Do ye beleue that I can doo th
vnto you / accordynge vnto you
fayth/ be it done vnto you.

Ma. 16 He rebuked his disciples for the
vnbeleefe/ saiēg. O ye of lyttel fa
why are your myndes troubled
bycause ye haue no bred.

Joā. 8. He sayde vnto the womay th
was taken in aduoutry. woma
where be they that accused the.
wyll nat condempne the/ goo t
waye and synne nomore.

Mar. 5 He sayd vnto the demonyake/
home vnto thy frendes/ & tell th
how moche the lorde hath dont
the/ & how he had mercy on the.

Luc. 23 He dyd incourage the theefe w
these wordes/ truly I say vnto
th

this day ꝑ shalt be w̄ me in paradyse

He cõmaunded zachee syttyng in the sycomer tree / that he shulde come downe hastely. Luc.19

He cõmaunded Mathew sytting at the receyte of custome that he shulde folow him. Mat.9

By the example of the Ryotous sonne / Christ syguifyeth vnto vs the synguler fauour and exceedyng mercy of his fader sayeng / whā he was a great way of / he espied him and hastyng towarde him / embrasid his necke and kyssed him. Luc.15

As Jesu wēt forth he saw a great multitude / & had pite on them / for they were as shepe hauyng no shepherde. Mar.6

He couraged his disciples / whā they toke hī for a spirite / sayeng / Be of good chere / it is I / be nat afrayde.

¶ Of the great fauour of god towardes vs / the remēbraunce wher of shall behemētly stirre vs agayn vnto the loue of so benygne a god and father.

And

Pſ.117. AND he hath ſet me at large
he hath ſaued me/ bycauſe
is his pleaſure.

Pſ.36. By the lorde ſhal ỹ ſteppes of m
be directed/ & he ſhal rule his wa

Eſa.53 He was offred/ for ſo was his ple
ſure/ & hath nat opened his mou

1 Tim2 whiche coueteth to haue all m
ſaued/ and for to come vnto kno
lege of the trouth.

Mic.7 He wyl nat ſẽd i his furour wo
cauſe/ for he entẽdeth mercy onl

2 Pet Nor god wyll nat that any ſo
le ſhulde be loſt/ but he deupleth
him ſelfe/ thynkyng howe he ma
preſerue him from periſhyng th
is caſt awaye.

Mat18 So/ it is nat the pleaſure of yo
father in heuyn/ that any of the
lytell ons/ ſhuld periſſhe.

Mat23 O Hieruſalem/ Hieruſalem/ w
che kylleſt prophetes/ and ſton
thẽ to deth that are ſentẽ vnto t
how often wolde I haue gathe
thy chyldren to gyther/ as a hen
gatherreth her cheekyns vnder h
wynges/ but ye wolde nat

Facy

or well of lyfe.

Facyon nat your selues accor- Rom.12.
dynge vnto this worlde/but be ye
reformed in a new vnderstandyng
that ye may fele what thyng/ that
good/ that acceptable and perfyte
wyll of god is.

I wyl nat the deth of him that is Eze.18
lyke to dye. the lorde god sayth/re
youre and lyue.

The vncleunes is abominable/ Eze.24
for I wolde haue clensed the/ and
thou woldest nat be clensed of thy
fylthy.

For this is the pleasure of the fa Joan 6
ther that sente me that of all whi-
che he hath gyuen me I shulde lese
nothyng/but shulde rayse it vp a-
gayne at the laste day.

And this is the wyll of my fader
that sent me/ that euery man whi-
che seeth the sone & beleueth on hi
haue euerlastig lyfe/& I wyl rayse
hym vp at the last daye.

Father I wyll that they which
thou hast giuen me/be where as I
am/ that they maye see my glorye
whiche thou hast gyuen me.

Lorde

Mat.8 Lorde if thou wylt / thou cauſt make me clene. Jeſus putte forth his hande & touched him / ſayeng I wyll be clene.

Luc.18 what woldeſt thou that I ſhuld do vnto the / and he anſwerd / lor let me haue ſyght / and Jeſu ſay vnto him / Receyue thy ſyght / th fayth hath ſaued the.

Pſ.50. Lorde in thy good mynde do wel vnto Syon / that the walles of J ruſalem may be bylded.

Pſal.5. Lorde thou haſt couered vs wit the ſhylde of thy good wyll.

Pſ.72. Thou haſt holde my right hande & haſte conducted me at thy plea ſure / & haſt receyued me with glor

Sap.11 How could any thynge abyde / o les it were thy pleaſure.

Or how coulde any thynge be pr ſerued / but ỳ it were called of the

O lorde that loueſt ſoules / tho ſpareſt all bycauſe they are thyne

¶ Certayne examples of both th teſtamentes / wherein it appere euydently with how gret benygn te an

te and gentylmes almyghtye god
dyd comforte his seruauntes.

ABraham goyng forth fro the lande of Aran his natutall cõtrey / was ladde by god / which otterymes dyd hi refresh & cõfort. Gen. 12 15 17 & 18.

Loth was preserued by almyghty god from the subuersyon & destruc tyon of Sodome. Ge. 19.

The myserable calampyte & aduer syte of Joseph in Egypte / was by god cõuerted into hygh welth and prosperyte. Ge. 41

Jacob was cõforted & incoraged by god whan he fledde fromr the syght of his brother Esau. Ge. 28.

God also dyd make bolde & inco= rage Josue / sayng these woordes. I wil nat leue the nor forsake the. Josue 1

He appered cõfortably vnto Moy ses kepig his shepe & beig in exyle. Exo. 3.

He fedde Helyas in wyldernes by the space of .iiii. dayes & holpe him whan he fledd & was discõfor ted w the thretenyng of Jezabell. 3 Re 17

He con=

Para.18 He confortyd the prophete Ezechyas whan he dyd complayne of the rebukes of Sennacheris.

Tobe.3 He dyd also comforte Thoby & Sara in their petityō & prayer

Jud 10 He dyd meruelously comforte the iewes whiche were beseged by Holoferne.

Dan.3. He did meruelously by his angell preserue and saue .iii. chyldre in a byrnnyng fournace.

Dan.6 He holpe Danyell beyng in a dune ỹ he was nat deuored of lyōs

Dan.13 He delyuered Sulan both frō rebuke and deth/ other wayes thā was her hope.

Acto.2 He did comfort the apostles with a comfortable ghost.

Ac.16. In lykewyse he comforted Paule by a vysyon.

Apoc.1 And Joā also i thile of Pathmos

Ac .12. Peter also beyng in captyuyte.

Luc.1. And also the blessed vyrgin Mary/ Za charia/ Elizaberh/ & Joseph what nede we of more.

1.Co.12. There is one god which doth all thyng in respecte of al creatures.

Jesus

or well of lyfe.

Jesus Christ is one/ & vnifourme/ yesterday/ this day/ and euer. Hebrix.

By christ our cõfort doth encrece which god seyng he is the light & bryghtnes of Joye/ the fourme & figure of his substance/ & berynge al thyng w̄ one worde of his power/ makyng also a purgatory of sinne and sytteth on the ryght hande of his maiestye in heuen. 2. Co.1 Hebr.1

And seyng he hath loued his seruaũtes in this worlde/ sayeng this I haue loued you to the ende. Joã.13

what man wyll accuse agaynste the electe people of god/ it is god ẏ dyd Justice/ who is he ẏ wyl condẽpne/ it is Jesus christ the which dyed/ & rose frõ deth to lyfe & is on the ryght hande of god/ which maketh Intercession for vs. Rom.8

who can declare the vertue of his magnytud/ or who wyl take vpon him to describe the mercy of god. Eccl 18

These thynges be wrytt̄e that ye shulde beleue that. Jesus Chryste is the son of god/ & as ye beleue so shal ye haue lyfe by ẏ nam of god. Jo.20

He

He suffered the synnes of many
Esa. 53 men / & for their offẽces dyd entrete

¶ The prayer of Chryst for
all faythfull people.

Jo. 17 FAther ỹ houre is come glo
ryfy thy sonne / ỹ thy sonne
may glorify ỹ / as ỹ hast gi
uen him power ouer al flesshe / that
he shulde gyue eternall lyfe / to as
many as thou hast gyuen him.

This is lyfe eternall / that they
myght knowe the only very god / &
whom thou hast sent Jesu Chryst
I haue glorifyed the on the erthe /
I haue fynysshed the wordes whi-
ch thou gauest me to do. And now
glorifi me thou fader in thine own
presens / with the glorie whiche I
had with the before ỹ worlde was
I haue declared thy name vntō the
men / whiche thou gauest me out of
the worlde: thyne they were / and
thou hast gyuē them to me / & they
haue kept thy sayengs. Now they
haue knowen that al thyngs what
soeuer thou hast gyuen mē were of
thē

the/ for I haue gyuen vnto thē the
wordes which ỹ gauest me / & they
haue receyued thē/ & haue knowen
surely ỹ I cam out from the/ & ha-
ue beleued that ỹ dydest sende mè/
I pray for thē / I pray nat for the
worlde/ but for thē whiche ỹ haste
gyuen me/ for they are thyne / and
al myne ar thyne / & thyne ar myne
& I am glorifyed in thē / & now am
I no more in the worlde / but they
ar in the world/ and I come to the
holy father/kepe in thyne own na-
me thē whiche ỹ hast gyuen me/ ỹ
they may be one/as we are / whyle
I was w̄ thē in the worlde/ I kept
thē in thy name. Those that thou
gauest mē haue I kepte/ & none of
thē is lost/ but ỹ lost chylde/ỹ scrip
ture.myght be fulfylled. Now cōe I
to the/ & these wordes speke I in ỹ
worlde ỹ they might haue my Joy
full in thē / I haue gyuen them thy
doctryne / & the worlde hath hated
thē bycause they ar nat of ỹ world
euen as I am nat of the worlde/ I
desyre nat ỹ thou shuldest take thē

out

out of the worlde but thou kepe the
frō euyll/they ar nat of the worlde
as I am nat of the worlde/sāctifye
the in thy truth/thy sayeng is very
te/ as thou dydest send me into the
worlde/euen so haue I sent the in-
to the worlde/& for theyr sakes sāc
tyfye I my self/ that they also myght
be sanctyfyed through the truth/I
pray nat for the alone / but for the
also which shall beleue on me thō-
rought theyr prechyng / that they
all may be one/ as thou father art
in me / & I in the/that they may be
also one in vs/ that the worlde may
beleue that thou hast sēt me/& that
glorie that thou gauest me/I haue ge
uen them that they may be one as
we ar one/I in them/ & thou in me/
that they may be made pfet in one/
& that the worlde may knowe that
thou hast sent me / & hast loued the
as thou hast loued me.

Father I wyl that they which
hast geuē me/ be with one where I
am/ that they may se my glory/which
thou hast gyuen me/ for thou hast

loued

loued me before the makyng of the worlde. O rightwyse father the worlde hath nat knowen ȳ / but I haue knowen / & these haue knowen that thou hast sent me / & I haue declared vnto thē thy name / and wyl declare it that the loue wherw thou louest thē / be in them & that I be in them.

who that is wyse & obserue these thynges / he shal vnderstande the mercy of the lorde. Ps. 106

To the entent that the boke shuld be replenisshed we haue added therunto certayn orysons / prayers / & exhortacyons of holy fathers / prophetes kyngs & other noble & ryghtwise men of ouly fayth / trust / & confydence to be had in god.

¶ A blame of them that mystrust in batayle

The wordes of the prophete Anā to kyng Judah / for because thou hast put thy trust in the kyng of Syria & not in thy lorde god / therfore the kig of Syria did escape out of thy power. were nat also ȳ mē of Jude 2 Par. 1. 26.

and

and Lybia endued w̄ many mo cha
rett's & horsemen / & also w̄ a moch
greatter multytude of people whō
whan ỹ dydest put thy trust in thy
lorde god he thē delyuered ito thy
handes & power? The eyes truely
of our lorde doth beholde alỹ worl
de / & his power & fortytude to thē
which w̄ a perfect hert doth beleue
in him / therfore ỹ dydest folyshely
& for that also warre shal aryse a-
gaynst the in this present tyme.

¶ The prayer of Asa
kyng of Juda.

* This prayer sayd Asa vnto our
lorde what tyme that zara a mā of
Jude came agaynst him w̄ a C. M̄
sowdyers & men of warre / and also
with thre hundreth Charettes.

O good lorde in the there is no
delay nor dystaunce / whether ỹ do
helpe with fewe or w̄ many / o our
lorde god helpe vs for we truly ha
upyng only our trust & confydēce u
the & in thy name / be come agaynst
this gret multytude / ỹ art our god
& agaynst the no man may p̄uayle

Ie

or well of lyfe.
It chaſted therfore that ꝑ men of
Iude were diſperſed/ & ꝑ kyng did
ſtrike them vnto theyr diſtructiō &
deth.

¶ The tranſtation of Aſarye
ſon to Obed in warre &
tyme of veracyon.

* Our lorde is w̄ you/for ye were 2. Par.
with him/if ye ſeke him ye ſhal fide .15.
him/but yf ye forſake him/ he wyll
forſake you: forſoth many dayes
ſhall paſſe in Iſraell w̄out a trew
god & without a prieſt/without a te
cher/& alſo without law/ and whā
they wyll be reuerſed in their tro-
ble and wyl crie to the lorde god of
Iſrael/& alſo wyll ſeke him/than
ſhall they fynd him/at ꝑ tyme ther
ſhal be no peace to mē goyng forth
ne goyng in/but gret & horryble fea
rs in euery place among; al the In
habytors of the erth/for naciō ſhal
fight agayuſt naciō/& cyte againſt
cyte/ for our lorde ſhal vexe thē in
al afflicciō/ therfore be you of good
conforte and lette nat your hoſte be
vnſolued and broken/ for ye ſhall

haue reward for your labour / the
which thyng whan the kyng hard
he was greatly comforted. &c.

Judith 9. O lorde the god of my father Sy
meon which gauest to him a swor
for his defence agaynste strangers
that were rauyshours in their vn-
clenes and dyscouered the chastyte
of a virgyn to theyr confusyon.

¶ The exortacyon of the yphet
Ezechias agaynst Senacherib.

4. Re. 19. O lorde god of Israell that syt
ted aboue cherubyn / thou art th
only god of al kyngs of the erth
madest both heuyn & erth/ Incly
thyne eare good lorde & here ope
thyne eyes/ se & here al the word
of Senacherib that he did send t
vs. rastynge in our teth our god
is lyuyng. Truly good lorde y ky
ges of Assyria haue put apart an
dysperssed both the peoyle & lande
of al men/ & haue cast theyr godde
into y fyre/ for truly they were n
goddes but werkes made w the h
des of me of tymber & stone/ & the

lo

or well of lyfe.
lost them. Therfore now our lorde
god preserue vs frō the handꝭ of thē/
that al kingdomes of the erth may
know ꝑ thou art only ꝑ lorde god.

¶ The prayer of Josaphat agaynst his enemyes

O lorde god of our faders thou art 2. Par. 20.
god in heuen/ & haste domynacyon
ouer all kyngdomes of people / In
thy hāde is both strenght & power/
& no man may the resyst & so forth/
but in vs is nat so moche power to
resyst & wythstand this multytude
that inuadeth on vs. Natwythstā
dyng seyng we ar Ignorant what
we may do / this onely remayneth/
that is to say/to direct our eyes to
thy goodnes.

¶ The croztacyon of Jazi-bell soune of zacharye to the people.

Fere ye nat nor drede ye this mul
titude for surly it is nat the resystē
ce of you/ but it is the resystence of
god.

¶ The exortacyō of Josaphat in the myddes of the people.

O ye men of Judah/& al ye Inhabytours of Jerusalē/here what I shal say beleue & trust in your lorde god & you shall be in saufgard/ put also your confydēce in his ꝓphetys and all thynge to you shall fortune ꝓsperous.

¶ The admonycyon of the seruaunt of god/to Amasam.

If thou thynkest that the victory of warre do cōsyst in the strēgth of the host/ god wyl cause the to be ouer come of thyne enemyes/ for why/it is at the plesure of god both to helpe and to put to flyght.

¶ The exortacyō of Judas Machabeus to the people.

Macyz

After that the people perceued the host cōmyng to mete thē/ they sayd vnto Judas/ how shall we beyng but fewe and also weryed this day with fastynge/ fyght agaynste [illegible] gre[illegible]

great and stronge a multytude / to whom Judas answered / & said. It is ofte done to cõclude many in the power of fewe / and there is no diuersyte in the syght of god in heuē to delyuer from many / or els from fewe / for why the victory in warre doth nat stande in the multitude of the host / but al the fortytude & power therof cõmeth from heuen.

They do come vnto vs w an enuyous & proude multytude to spyle & robbe vs / our wyues / and our chyldren / that they myght spoyle & distroye vs / but we wyll fyght for our soules / & also for our lawes & god him selfe wyll consume thē before our faces / therfore do you in no wyse fere them. And after that he had spoken his mynde & exalted sodenly / they enuaded and went vpon theyr enemys / & shortely theyr aduersary was brought to confusyon openly in his syght.

¶ The prayer of Judas redy to fyght with his enemys.

¶ The people perceued a myghty host comyng vpon them/at whiche tyme Judas prayde in this maner. blessed art thou the sauyour of Israell whiche dyddest cõclude the furyous Inuasyon of a strong captayne within the power of thy seruaunt Dauid/ and dyddest delyuer the castelles of straungers into the power of Jonathas sonne to Saul and to the bearer of his armure/ conclude in lyke maner this host within the handes of thy people of Israell and let them be brought to cõfusyon both the horsmẽ and other of the host/ gyue them feare and cõsume the audacyte of theyr manhode/ and lette them be vexed with theyr owne repentaunce/ cast them downe with the swerde of thẽ that loue the and al men that know thy name shall laude and prayse the in hymnes / and other prayses of honour/ and thẽ they pitched their battayle and kylled of the host of Lysia fyue thousande men.

or well of lyfe.

¶ The prayer of Judas to the people.

¶ whan certayne of the people wolde haue fledde & departed/ Judas Machabeus exhorted the sayeng/ althought our tyme draw nere yet let vs dye with manhode/ for the loue of our brethern/ and let vs nat brynge our honour to rebuke.

FINIS

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¶ Cum priuilegio regali.

yon
by ma-
rdame
decla-
beha-
be
of.
le

the
our
men
oure
loti-
is in